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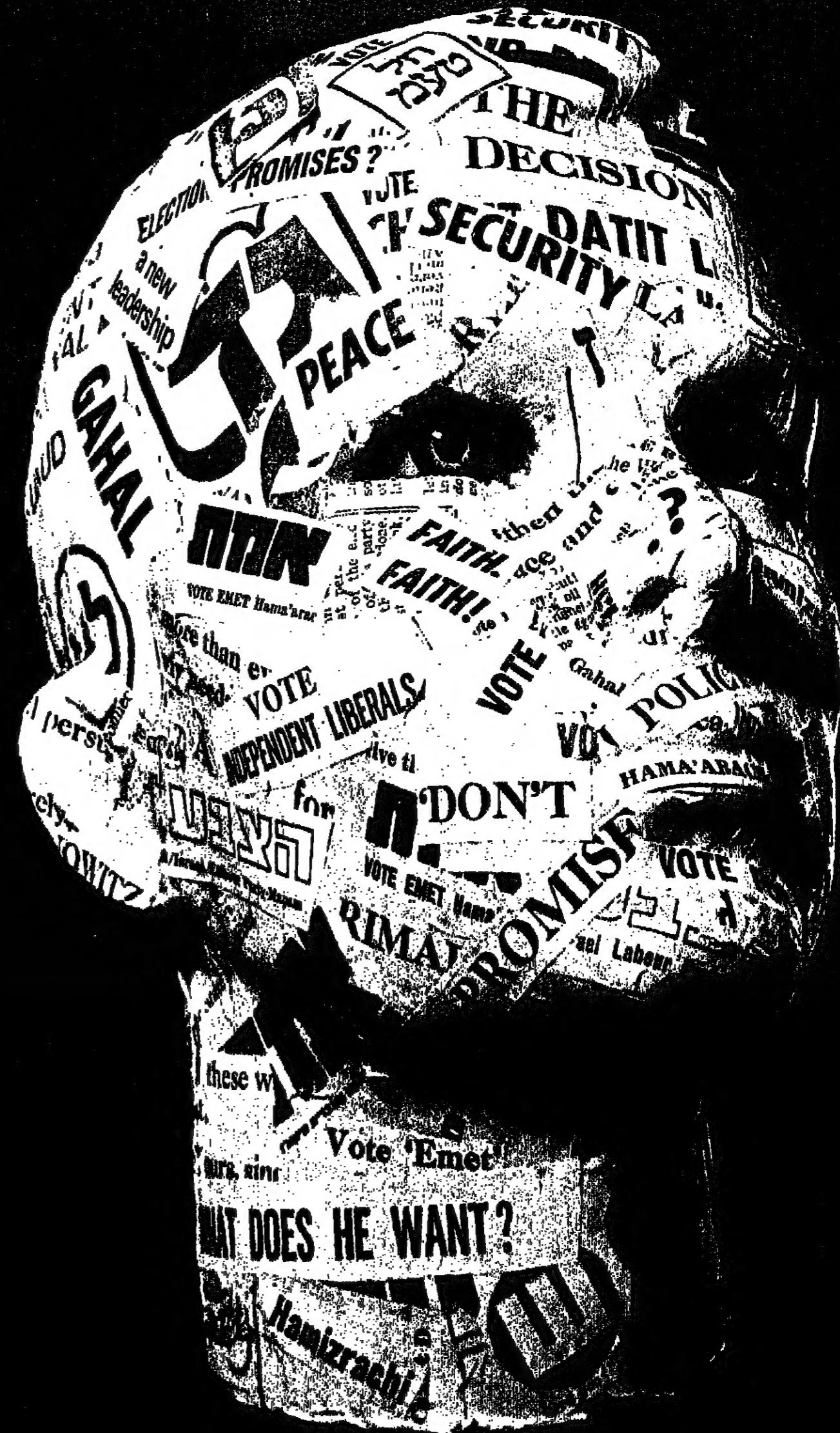
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Friday, December 28, 1973

The Israeli Voter



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(Berlyne/Rubinger)

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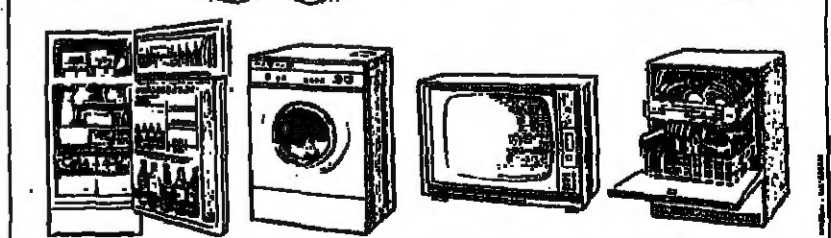
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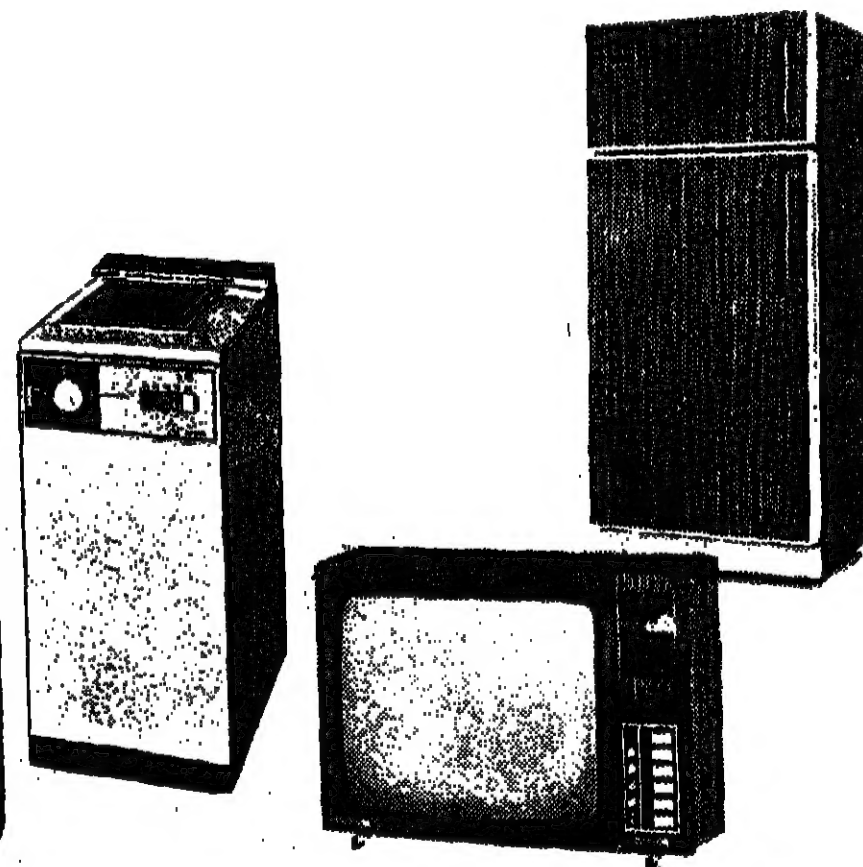
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Aluf Motta Gur, till recently Israel's military attaché in Washington, will negotiate with the Egyptians. (Right) Ephraim Evron met the head of the Soviet delegation in Geneva.

THE LINES on the screen forming the backdrop to the stage are still dim and hardly discernible. The chief actors are still moving mainly behind the scenes. But slowly a pattern is beginning to emerge. It is a pattern of talking Middle East business in earnest by the Israel and Arab protagonists under the eagle eyes of the Americans and the Russians.

There will not be any easy and quick breakthroughs, but there will also not be much marking time or indefinite stalling. If there was anything that came close to breaking some ice, it was in the sphere of Israel-Soviet contacts at the peace conference. The much publicized and extremely cordial meeting last Friday night between Soviet Foreign Minister Andrei Gromyko and Israel's Abba Eban was a clear pointer in that direction. The meeting ended, at the Russian's own request, in a tete-a-tete talk between the two ministers.

Gromyko is understood to have gone out of his way in attempting to allay Israel's fears and suspicions as to the Soviet Union's role as co-chairman of the conference. He is also reported to have indicated that resumption of diplomatic relations between the two countries, severed by Moscow in June, 1967, would depend on the way the Geneva talks progress. In fact, it was Gromyko who first broached the subject of resuming diplomatic relations.

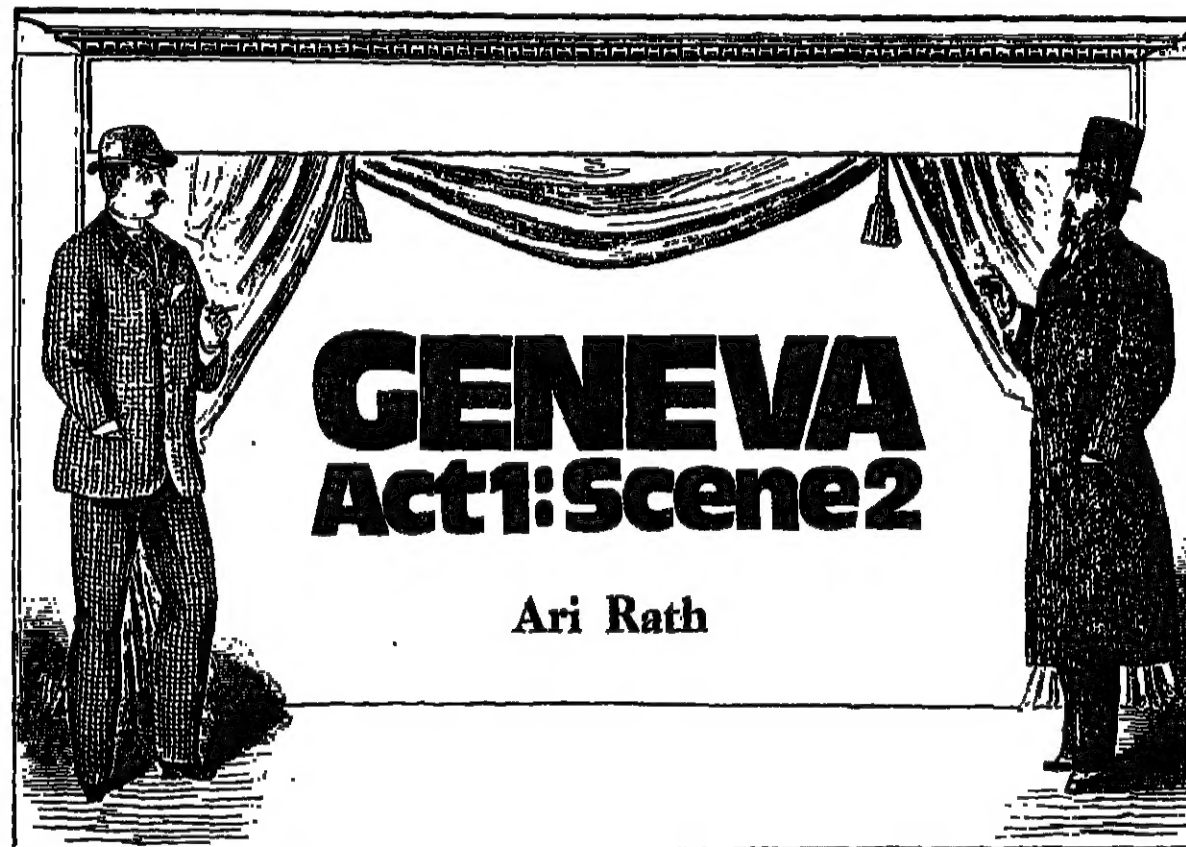
This week the Russians in Geneva even went one step further. A senior Soviet source made a point of passing the word to the Israelis here that "it should not be assumed that the position of the Soviet Union would necessarily be contrary to that of Israel."

It was also no coincidence that Israel's senior delegate here, Ephraim Evron, paid farewell calls Wednesday prior to returning to Jerusalem, on both the ranking U.S. delegate here now, Michael Sterner, and Ambassador Vladimir Vinogradov, head of the Soviet delegation in Gromyko's absence. Their meeting was the first direct contact between the Israel and Soviet delegations here after last weekend's opening session.

While the Kremlin keeps saying that no solution to the Israel-Arab conflict can come about without the Soviet Union's consent, it also seems to have finally realized that there can be no real peace in the Middle East without its coming to terms with Israel and assuring its security. It was noted here with interest

GENEVA Act 1: Scene 2

Ari Rath



In this connection that the Labour Alignment had made special reference in its election platform to Israel's readiness to resume diplomatic relations with the U.S.S.R.

But establishing Israel-Soviet contacts in Geneva is not going to be smooth sailing. This was proved by the tough negotiating over the firm objection to both the U.S. and Israel to having the two superpowers, and especially the Russians, take an active part in the meetings of the military working group.

Fahmy had one chief aim — to get the disengagement talks off the ground without any further delay. As an Egyptian source put it: "Fahmy cannot return to Cairo without showing some results to justify Egypt's going to the peace conference."

This need was made even more pressing when Syria decided to boycott the talks at this stage, leaving Fahmy to hold the Arab fort in Geneva. And for Cairo, military disengagement talks that could lead to a substantial Israeli troop withdrawal to the east of the Suez Canal — and to getting back the beleaguered Third Army as a fighting force — means showing results.

It was for this reason that Fahmy pressed to get the military working group to meet this week and not in early January, as had originally been agreed in Cairo between Henry Kissinger and President Sadat.

For despite the "Pan-Arab" stance taken by Fahmy at last week's opening session, Egypt's direct interests are foremost in Cairo's mind. No one was surprised therefore, when Cairo's official organs gave out this week that Egypt will not let any political issues of substance be discussed in Geneva, until the military disengagement question is

solved. Indeed, it was this "Egyptian-centred" approach by Fahmy, which caused Jordanian Premier Zaid Rifai and his delegation to leave here in a huff on Sunday.

What happened this week and just before the opening of the conference could easily be read as first signs of an Arab rift, caused by the Geneva talks. It was perhaps also no coincidence that the Arab oil-producing states announced on Tuesday that they were going to step up their oil production by ten per cent in January. Although the U.S. was still on their black list, this seemed to prove Kissinger's theory that with the opening and initial progress of the peace conference, the Arab oil boycott would let up. Not an unwelcome backdrop to the Geneva talks.

FOR ISRAEL, the present scenario of the talks is not disappointing. Were it not for Egypt's refusal, the disengagement talks could have been continued to this day at Kilometer 101. Whether Motta Gur, who is not as easy-going a type as Aharon Yariv, will be able to get better results, time will tell. The more than 3,500 km. that likely one day to penetrate into separate Geneva from Jerusalem

and Cairo will not make for easier communication.

Kissinger, who is taking a direct, personal interest in the way the military disengagement talks are to shape up, is expected to follow them closely from Washington. The fact that Aluf Gur served until this week as military attaché there should make it easier to coordinate and explain Israel's position there as the talks progress.

The disengagement talks are likely to tide the peace conference over a good part of the cold and oil-starved winter in Europe and the U.S., something Kissinger is believed not to mind too much. The warmer spring atmosphere may find Western Europe more sympathetic and understanding and less self-centred, when it comes to discussing Middle East problems. By then, the Arab world is also likely to be less united than now, probably divided into pro- and anti-Geneva forces, with the oil war on the wane.

Egypt realizes, as Israel should, that she has embarked on a course from which it will be very difficult, if not impossible, to retreat. For one thing her Russian ally is not likely to let her off the hook so easily, because Geneva has also become an integral part of East-West détente.

In this context it seems significant that senior Egyptian officials here, in private "back-ground" briefings, too a relatively moderate line. They explain that, should the Palestinian terrorist movements fail to adopt a more realistic and moderate stance, the "silent majority" of the Palestinians in Jordan, the West Bank and the Gaza Strip will select its own leadership to be represented in Geneva. One senior Egyptian official went as far as to say that over the past years, the majority of the Palestinian Arabs have learned that one can live with "Mr. and Mrs. Israel."

As these lines were being written, a Cairo-based Egyptian correspondent was sitting opposite me, typing away at his own story on an interview with Fahmy. Every now and then he would ask me to fill him in with some information on the cease-fire agreement, the 101 talks and Israel's position regarding the Geneva conference.

"I never would have thought a few weeks ago that I would be able to talk so freely with an Israeli," he remarked afterwards. But the human contact was there, a first sign of the "Geneva era" spirit in the Middle East that is likely one day to penetrate into the conference rooms as well.

Handwritten note in Hebrew: "הקצאת תשלום"

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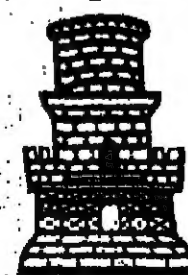
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THE FIRST plenary session of the Geneva Peace Conference has met. The ritual speeches of the public opening ceremony have been made. Procedures for the next stages were agreed upon behind closed doors. The diplomats have now taken time off and left it to the military negotiators to continue, in the solemn surroundings of the Palais des Nations, where they left off in the wind-blown tent on the Cairo-Suez road.

In the breathing space between the ceremonial and the substantive phase at Geneva, it is worthwhile turning back for a moment to examine what we know of the scenario the Egyptians originally had in mind for the conference.

For this, we have the evidence of two major occasions: Sadat's one wartime speech (October 16) and the Algiers summit conference (November 27-28).

Sadat's speech is of special significance because it was made at what he considered the height of his success. On October 16 the IDF was already across the Canal and had initiated the movement which was to reverse the fortunes of war on the southern front. But Sadat was as yet unaware of the gravity of the threat. The speech thus unfolded Sadat's thinking in its pure state, as it were; it set forth what, at that moment of apparent triumph, he expected to be translated into reality. We are therefore entitled to regard it as particularly revealing and authentic.

The speech contained a five-point "peace programme" which said:

1. "We are fighting, and shall fight, in order to liberate the areas occupied by Israel since 1967, and to find a way to restore the legitimate rights of the Palestinians. In this matter (i.e., the matter of the Palestinians), we cling to our obligations under the resolutions of the U.N., whether of the Assembly or the Security Council."
2. "We are ready to accept a cease-fire on the basis of Israel's immediate withdrawal from all occupied territories."
3. "We are ready, after the completion of total withdrawal from the said areas, to participate in an international peace conference at the U.N."
4. "Egypt is ready to take immediate measures to clear the Suez Canal."
5. "Egypt rejects all 'vague promises' or 'flexible definitions' (an allusion to the contradictory interpretations of Security Council Resolution 242). The salient points here are the following:

- Withdrawal to the lines of June 4, 1967, is the automatic right of the Arabs. It is not a matter for discussion (the peace conference is to start only after withdrawal is completed), nor do the Arabs owe Israel a political price in return for it. According to this scenario, Israel's "reward" for withdrawal is not peace, not even a settlement including security arrangements or a declaration of non-belligerence, but only a cease-fire. (So much for those who argued that, between 1967 and 1973, Israel could have had either territories or peace. Obviously, the choice was between "territories but not peace" or "no territories, but no peace either.")
- Since withdrawal would be completed before the peace conference convened, the only possible subject left to be discussed at it would be Egypt's second war aim: the restoration of the right of the Palestinians. Withdrawal to the 1967 lines would satisfy the formal claims of the neighbouring states. In order to satisfy the Palestinians, too, the area of Israel would have to be narrowed once again. This would be the task of the conference.

Sadat's reference, in this context, to the U.N. resolution on the partition boundaries as laid down by the U.N. in 1947. Even these, however, would, only

be a staging post on a road of which at least two further stations have been mentioned by Egypt. One is the long-standing argument that Ellat and the Southern Negev do not belong to Israel (because they were taken possession of after the 1949 armistice agreements). The other, more novel idea (proposed to the Palestinians by Cairo's "Al-Ahram" on November 3) is to take up the cause of the Israeli Arabs — presumably in a manner similar to the use made of the Sudeten Germans for the dismemberment of Czechoslovakia in 1938-39.

THE SECOND of Egypt's war aims, that of "restoring the rights of the Palestinians" was reformulated — in more extreme terms — at the Algiers summit.

The Algiers resolution does not speak, as Sadat did on October 16, of the "legitimate rights" of the Palestinians (i.e., those anchored in the 1947 partition resolution), but of their "national rights". Presumably, this means that the people called Palestinian has the "national right" to all of the country called Palestine. If, however, there were any doubts about how to interpret the difference between "legitimate" and "national" rights, these were resolved by two further statements made at the summit by the Secretary-General of the Arab League, the former Egyptian Foreign Minister Mahmud Riyad: that Yasser Arafat's Palestine Liberation Organization (PLO) was to be the only legal representative of the Palestinians, and that the exact meaning of "the rights of the Palestinians" would be defined by the PLO.

The PLO's definition is perfectly well known. It is laid down in the Palestinian National Covenant of July 16, 1968, which speaks of "Palestine in the boundaries that existed at the time of the British Mandate" as the "homeland of the Palestinian Arab people" and states that "the establishment of Israel is fundamentally null and void."

The stages of Egypt's original scheme were thus: a) an Israeli withdrawal from the 1967 territories in return for a cease-fire; b) withdrawal from the 1967 to the 1947 border lines, in return, presumably, for some promise of non-belligerence; c) "restoration of the rights of the Palestinians" as defined by the PLO.

Thus peace would be achieved, not, indeed, peace with Israel but, rather, a peaceful Middle East with no Israel to disturb any Arab mind.

SO MUCH for the original scenario. It is a measure of the IDF's success in turning the tide that the process envisaged by Sadat only ten weeks ago has been rendered illusory on every count. Neither the present cease-fire nor the Geneva conference fits his prescription; the Suez Canal can still not be reopened without a move by Israel; and the ambiguities of Resolution 242 hang over the Geneva conference as much as they did over Jarring's mission.

These departures from the original script were brought about by the imperatives of the military situation. Egypt has shown sufficient tactical flexibility to adjust to the new situation, different though it is from Sadat's triumphant presentation in mid-October. But is this a matter of tactical shifts only, with the ultimate aim remaining what they were? Or has the wartime euphoria been recognized as such and have the sights been lowered accordingly?

At the moment of writing, it seems too early to say. Conceivably, the Egyptians still believe that they hold cards strong enough to steamroller Israel into complete withdrawal on political terms, and under security conditions, which would not make it too difficult to move on to a second stage of Israel's gradual dismemberment. The combination of Soviet support, all-Arab backing (including the wielding of the

SADAT AND GENEVA



Events beyond Anwar Sadat's control forced a drastic revision of his original scenario for a Middle East peace conference. The choice before the Egyptian President now is to renew hostilities — in the hope of realizing his war aims — or to settle for a genuine compromise in Geneva. DANIEL DISHON examines the chances of Sadat's opting for a compromise.

Against this, however, there is the lesson drawn by Egyptian War Minister Ahmad Ismail Ali (in an interview with Mohammed Hassanein Heykal after the war) that a meticulously planned and well-rehearsed operation will indeed succeed. There will also be the memory of how close Egypt came to a major victory in October. So why not try again — a little harder?

Compromise produces difficulties of another kind. If it involves territorial compromise, it will create Egyptian domestic opposition; if it involves compromise over the status of the Palestinians, it will weaken Egypt's inter-Arab standing and expose her to charges of having betrayed the all-Arab cause. Egypt's first aim must therefore be to disguise the nature of any compromise solution by not calling it a settlement, let alone peace. In order to be acceptable, it must be described as "provisional."

SUCH A SETTLEMENT can take two forms: a partial settlement which gives each Arab participant some limited satisfaction in return for partial security arrangements (demilitarized areas, U.N. buffer zones, etc.); or a settlement which in effect comes close to a separate solution of the Egyptian-Israeli dispute to the exclusion of the others.

The former is of greater advantage for Egypt's position in inter-Arab affairs, because it demonstrates her solidarity with the other Arab claimants. The latter has its advantages on the home front, enabling Sadat to claim that he has achieved great things for Egypt; but it undercuts his position as leader of the Arab coalition against Israel. A difficult choice indeed.

As it is, the Geneva conference has at this stage very nearly assumed the character of an Egyptian-Israeli meeting (with three chaperones watching over them). Syria has declined the invitation and the Jordanians, although in attendance at the opening, were largely ignored by the Egyptians.

The Syrians stayed away because the distasteful business of being in one hall with Israelis is only to be suffered if immediate and concrete results are in the offing. The Jordanians are fighting their private battle of asserting their claim to the West Bank despite the Algiers resolution on the representation of the Palestinians by the PLO. More significantly, the only substantive question touched upon so far is the issue of "disengagement and separation of forces" — is one that concerns Israel and Egypt alone.

Is a separate, Israeli-Egyptian, solution then the more probable? Some indications point that way. At every turn during and since the war, Egypt has in fact acted according to the narrow Egyptian national interest, without consulting her Arab allies and backers, and has then sent out special emissaries to explain the steps already taken. This is true of the acceptance of the cease-fire, of the decision in principle to resume diplomatic relations with the U.S., and of the very mention of a peace conference in Sadat's speech on October 16.

However, a separate settlement would mean flying in the face of the Algiers resolutions, which provide the very legitimization for Egypt's presence in Geneva. Before 1973, Arab policies were shaped by the notorious "noes" laid down at the previous summit at Khartoum in 1967 (no peace, no negotiations, no recognition, no bargaining over the rights of the Palestinians). Algiers dropped the "noes", replacing them by: peace, yes, but on condition of complete withdrawal and restoration of the rights of the Palestinians as understood by Arafat. For six years, Egypt did not violate the "noes". Can she now be expected to violate the "buts"?

FORGOING ANY further attempt at prophecy, at least for the time being, I should like merely to set out the alternatives and dilemmas which will then face Egypt.

The basic choice will be between renewing hostilities with the object of realizing the original war aims, or settling for a compromise. The decision to go to war again may well prove even harder in the future than it did in the past. Just as the IDF knew after 1967 that a strategic coup of the kind which caused the elimination of the Arab air forces in three hours could not be repeated, so the Egyptian command must now realize that it cannot expect to achieve real strategic surprise in a second time. Furthermore, the international situation may not again be so favourable and the presence of U.N.E.F. may cause some embarrassment.

مكتبة النخيل

Getting out the Labour Vote

The man presiding over the Alignment's Jerusalem election campaign is MOSHE BARAM, M.K. the Labour Party chief in the Capital. POST reporter MALKA RABINOWITZ spent a hectic working day with him recently, at his election headquarters.



YOUNG MEN are few in number at election eve headquarters of Jerusalem Labour Party boss Moshe Baram. Their absence underlines a novel quandary: a very large number of voters are in uniform and largely out of reach of party rhetoric and persuasion. They will be deciding how to vote in the company of comrades in arms. Whether the reservists at their army bases and camps will vote differently than they might have at home is an unspoken question that looms large over this campaign.

It is one which must certainly exercise Baram, a burly politician of 62 with almost four decades of rough and tumble campaigning behind him. In the one Labour measure which is plainly aimed at the army vote, Baram has had his share; as Knesset coalition whip he helped pilot through the "soldiers' bill of rights" awarding job, school and housing benefits to demobilized reservists.

But his main job is getting out the Labour vote in the city which is his power base. More than professionalism is at stake this time. Baram is frankly hoping for the Labour portfolio in the next Cabinet and the city's election results will have a bearing on his chances.

That it will not be an easy job is evident from the reports he gets as he makes the rounds of district branches. Families are bereaved, there is an atmosphere of hesitation and doubt, people don't have much heart for election work.

"Abstention," Baram says wherever he goes, "is dangerous. There's some kind of feeling Labour should be punished. But the voters don't like the other parties either. And they may just stay home. You've got to make clear that not voting is a vote against Labour."

A small turnout, goes the political saying, favours the small and hungry parties. Thus, one hopeful view was expressed by a party official who noted that the army turnout would be close to 100 per cent.

IT WAS not the war issue which took up the first items on the agenda as Baram one day last week began a 14-hour work day.

At 7:30 he was seated in his small office at party headquarters — a compound of prefabricated huts tucked behind a bustling row of shops on Jaffa Road. Half a dozen middle-aged men filled in, out of a drizzly cold Jerusalem morning. Not far behind them was the portly figure of Pinhas Sapir, his face swollen with a bad cold. The party's strong man and possible future Prime Minister, with less than four hours of sleep following a late night Cabinet meeting, was pitching in to help the local campaign.

The men in the room were owners of small workshops in the city. Some of them, it appeared, had their names on a rival city list. One of their number, Vigdor Saniel, rejected as a candidate by Labour, was running as an independent in cooperation with Eged bus co-op members.

"Saniel won't get you anywhere even if he gets elected and I don't think he will," Sapir says. "Those of you whose names have been put on the list must resign from it."

The Finance Minister sat in his overcoat and listened patiently as the men responded.

The 80-day bank loan (of a special credit fund) ought to be extended, one of them said.

Sapir turned to Baram's economic aide. "Come and see me early tomorrow. We'll talk about loans."

Everyone stood up, the meeting was over. The workshop owners filed out and a dozen small businessmen walked in.

"That's Bar-Lev's problem," Sapir said when this new group raised the question of working capital. "I'll talk to him."

As long as Sapir was there, said one of the shopkeepers, he'd like to suggest that this was the time for the tax authorities to be showing some flexibility on arrears instead of attaching property.

"You talk to Neudorfer (the tax commissioner). I don't want to educate him," Sapir told Baram with a smile.

BARAM HAS aligned himself with the doves in the party and he put their case in addressing a meeting later in the day of Labour supporters in senior municipal posts.

He spoke well, but the questions were sharp. One man said his son had been at the Canal on Oct. 6 and whatever anyone said there had not been an alert that day. It was clear, said another, that Israel had won a military victory; what bothered people and caused bad feeling was the fact that the Government had made mistakes but nothing which ever had changed as a result.

The mood was briefly summed up later at the party clubhouse in Baka'a, a neighbourhood with a large community of Moroccan settlers.

"How many votes are you giving me, Shimon?" Baram asked the district secretary.

"I could tell you before the war," he replied. "I can't tell you now."

At some of the other branches the feeling was that Labour's chances were improving with each day that went by.

The top men running the city's campaign don't waste much time on speculation. Their talk as they assembled in Jaffa Road the next morning ran crisply through polling committees, cars, volunteers, communications, tracking down voters who had moved, districts where a special effort should be made, the possibility of renting a computer for the mailing of individual polling stations, reminding voters (cards might have been mailed or put away somewhere by a husband away in the army).

Two of the men there were Teddy Kollek, the incumbent mayor with whom Baram has had some well publicized run-ins, and Uzi Narkis whom the party boss would like to see as mayor after the next term.

UKRAINE-BORN Baram joined the Zionist movement early, and came to this country 43 years ago. He met his Beirut-born wife Graia in a youth group called "Bachurim Socialist" (Socialist Youth) whose other members included a local Jerusalem boy, Ephraim Katchalsky (Katzir).

The Hagana, Histadrut and Mapai — Baram was active in the three inter-related institutions of the growing Yishuv and by 1948, when he was appointed Labour Council Secretary, he was building his power base as a labour or-

ganizer, first among the Sephardi unskilled road workers and later among the lower echelons of clerical workers.

Jerusalem's population had dropped to 70,000 after the war (from 100,000) and its economy was in shambles. Baram points with pride to his help in getting Friedman Stoves to diversify into refrigerators and thus provide year-round employment.

His detractors complain of his tight reign over the party and say he has kept out younger elements among the city's professional and intellectual circles. They say he's a functionary without fresh ideas who packs the Municipal Council with party loyalists.

All of Baram's shrewd pragmatism has certainly been called into play during the last seven years of living with a mayor of the same party who is impatient of party bureaucracy and patronage and never sets foot in Jaffa Road headquarters if he can help it.

The two are part of the same system but Kollek makes no pretence of liking it. However, a city needs Government appropriations. ("You can't run a city without money and you can't get money if you run as an independent," declares Kollek.)

Baram is not without his complaints. Party work is an ungrateful business and only someone afflicted with the bug could stick it out. You can do 100,000 things right and one thing wrong but it's that one which is remembered.

"And the public at large," Baram tells his visitor, "tends to ignore the fact that democracy rests on political parties."

EVEN HIS detractors acknowledge Baram's strengths. He can speak to the poor instead of at them, and he recognizes the value of education. If Herut is strong in the city, it would have been far stronger without his presence. Not a little credit in his for pushing through the alum clearance projects in the city. And very important both in the city and in the Knesset — he finds a common language with the religious groups.

A clue perhaps to the personality of the successful party boss came in an anecdote Baram told about a pleasant-looking man with whom he had just chatted at one of the party branches. "Thirty years ago I was head of the Agency works committee at the Jewish Agency (one day I found a Yiddish newsboy, dressed in rags, trying in the hall. X (a senior Agency official) had told him he couldn't sell papers there anymore. I took money from the works committee chest, took the boy, went downtown and bought him a set of clothes and returned to X. I told him if he interfered with the boy again he'd have a works committee to deal with."

Baram has been mentioned for the posts of both Histadrut Secretary-General and Labour Minister.

His fate will be determined by the party kingmakers, unofficially organized in the Tel Aviv-based Gush, centred around Mayor Rabinowitz and Sapir. Baram takes part in its deliberations without being a member of its inner councils. A Cabinet appointment would be seen by the Jerusalem branch as long-overdue recognition of the city's weight in the party and in the State's top policy-making forum. Among all the great and small issues of the campaign, this one too will be decided on Dec. 31.

THE ELECTION CAMPAIGN: THE LAST STRETCH

Next Monday, Israelis will go to the polls to elect a new Government. This week, as the campaign for the voters' ballots went into top gear, MALKA RABINOWITZ spoke with four of the country's leading election managers — (from left to right) the Likud's Shimon Peres, the Labour Alignment's Avraham Ofer, the National Religious Party's Michael Hazani and the Independent Liberals' Hallel Seider — about their parties' programmes, strategies and prospects.



EVEN AT THIS late hour there are many uncertain elements in the election campaign, more than ever before in the electoral annals of this country. Above all, there is the relatively high percentage of the undecided in all of the conflicting public opinion polls, some putting the figure as high as 40 per cent, others at a more conservative 20 per cent of the eligible voters. Then again, there is the big chunk of voters still in uniform. Suddenly one encounters more and more people saying they are going to switch their votes this time, generally for negative reasons or to protest against another party (generally the one they voted for in the past). Whether they will really do so is the question exercising the organizers of the parties' election campaigns as they enter the final phase.

Liberal Party Executive Chairman Simcha Erlich, joint head (with Herut's Haim Landau) of the Likud election campaign, is sceptical about the wilder forecasts of some public opinion polls for a landslide in favour of his list. One forecast which Mr. Erlich says should worry all democratic parties was for a 75-80 per cent turnout at the most, compared to past pollings of 52-55 per cent. This did not take into account those voters angry enough to go to the polls in order to insert blank ballots.

Mr. Erlich believes that the fact that the campaign is primarily between the two parties — the Likud and the Alignment — will work in his party's favour. "For the first time the Alignment is running scared," he asserts.

Whereas the Likud leadership presents a united front, claims Mr. Erlich, the Labour Alignment is "in a state of civil war. It's only a few days to the elections and the Labour Party is sponsoring meetings attacking Golda and Dayan. Why, they are speaking of Golda in a way they would never have dared to even a few months ago."

The Likud shares with the other parties the difficulty of putting over its message to the large group of voters in uniform, because electioneering is strictly forbidden in the army. But they read the newspaper advertising and hear the radio election broadcasts, and Mr. Erlich noted that "Bama'hane," the army magazine, is carrying all the party platforms.

"Of course we are at a disadvantage compared with the Alignment. Unlike them we had no information officers speaking for us in the army," Mr. Erlich complains.

With regard to money, Mr. Erlich says that the Likud have

limited their election spending to the framework set by state financing, because their income from donations permitted under the law was "insignificant. We certainly cannot compete with the Labour Alignment's resources." He revealed that before the campaign got going again, the Alignment asked them to sponsor an amendment whereby the funds spent on the pre-Yom Kippur campaign should be discounted, but they rejected the idea.

AS FOR the Likud campaign line, "We want to drive home to the public that the Alignment's over-long rule is bad for the country, as Yom Kippur proved. That the Alignment's policy of capitulation will bring Netanyahu and Rabin within easy range of missiles and Katyusha rockets. The Alignment policies will lead us to new wars."

Mr. Erlich is angry at the Alignment charge that the Likud's slogan is "Not One Inch," arguing, "This is Sadat's line, not ours."

He believes that the Likud's call for a national unity government has won a positive public response; one proof is the Alignment's angry reaction to it. The Likud was doing its best to spell out vague formulas in Alignment election propaganda. Thus, when the Alignment speak of "understanding Palestinians' national aspirations," the Likud follow it with, "Yes, we do understand their aspirations — to destroy the State of Israel."

The Likud is keeping economic and social issues in mind, especially the influence of the prolonged call-up on the middle-income groups. Indeed, Mr. Erlich said the postwar period had highlighted the Government's lack of economic leadership, with an appeal for economic action coming from Manufacturers' Association to President Menachem Begin, but not from Finance Minister Pinhas Sapir.

Mr. Erlich lost his usual affability when he spoke of the attacks on Aluf Ariel Sharon's candidacy.

"It's utterly absurd. All those people who declare that Sharon cannot serve don't say a word about Rami Livne (the Revolutionary Socialist list) and he is sitting in jail for spying. The law does not forbid conducting election propaganda because he is in uniform." The Likud leader is well aware that Sharon's absence from the campaign could well lower their voting appeal.

As to the media, Mr. Erlich says the parties in Israel do not know how to use the great political potential of the video screen.

"All the election programmes

are a bore, including our own, and most of our political leaders don't yet understand TV." He thinks that radio is a more effective election medium. He is equally sceptical of the effectiveness of newspaper election advertisements.

"I don't think people have the patience to read them. The only really effective ones are those that are short and snappy." However, Mr. Erlich reports that there is a revival of interest in public meetings, if not home groups, and Menachem Begin is drawing crowds running into thousands.

On the question of where the Likud expects to get its votes, Mr. Erlich says, "although we do not wish to build ourselves up on the ruins of the divided Labour Alignment, we do expect to get protest votes from many who are unhappy with the sharp leftward shift in Labour policies in the external and internal spheres. If Mapam and Ben-Aharon say they have never been so satisfied with the Alignment platform, there's room for JDL."

While Kahane's JDL list was no threat to the Likud, the Alignment would lose votes to the smaller lists — whether Moked, Shulamit Aloni or the Panthers. The Independent Liberals would pick up support from Alignment voters, while the Likud expected to take votes from the NRP.

Finally, any predictions? Mr. Erlich smiled: "Let's meet on January 1."

FOR LABOUR ALIGNMENT election campaign chief Avraham Ofer, M.K., this is the third election campaign. He notes that they had everything ready for the Knesset election campaign before Rosh Hashana, including expensive TV films. They had already proved their organization in the Histadrut campaign. Came Yom Kippur and they had to start all over again. The prewar information line was no longer relevant. They started to pick up the pieces again in mid-November, and "so many people had so many questions to ask, and it took a lot of talking to iron things out." The Alignment remained in suspension, so to speak, until the platform was replanned, and they got down to work only a fortnight ago.

Despite manpower problems, the Labour Alignment election machinery was now purring along smoothly, Mr. Ofer was pleased to report.

"We are 90 per cent ready for election day. We can mobilize 30,000 men and women, and that includes polling station committees for both the Knesset and the municipal elections, and all those attending meetings." But he finds the revival of public meetings very interesting. He

says the audiences are composed of the committed, the curious, and the opponents who come to heckle. ParLOUR meetings, so popular before the war, have dropped to the dozens rather than the hundreds.

Mr. Ofer is confident that the Alignment will take votes from the Likud. "This time it's not — it is serious, dignified and just economic policy but the very future of our country that is at stake. And anyhow, can you imagine the economic catastrophe if the Likud gets into power?"

He is pleased with the work as the Alignment's programme of Haavod Hadrat head, Rabbi Menachem Hacohen, for the Alignment, and against the NRP, where he fears the hawkish line predominates. He is not worried about the smaller parties, like Moked. "They are immaterial, and it's really a waste of a vote. One Knesset seat more or less is irrelevant."

I wondered how Mr. Ofer, as Alignment election chief, could countenance a campaign such as that of the "Professors for Alignment" organized by Zvi Keses among those academic circles who demand the ouster of Mrs. Meir, that it would be able to set up a government; otherwise there might have to be new elections. "If you really want to back Golda and Dayan, then you have to vote Likud."

Mr. Ofer said that during the final week of the campaign the Alignment would be calling on the electorate to vote for it so that it would be able to set up a government; otherwise there might have to be new elections. "If you really want to back Golda and Dayan, then you have to vote Likud."

Mr. Ofer says that they are now aiming at three categories of voters: the abstainers — whom he puts at 20-25 per cent, the floating vote, and what he calls "the punitive voter." ("They want to punish us by voting for others"). Indeed, he is confident they will turn to the Alignment by election day.

As to the financial side, Mr. Ofer says, "It's tough," noting that they have not printed any new election posters since the war. He reports on constant rows with the party branches over money. "We had to halve their budgets," he says.

Many of the party faithful in the kibbutzim and the moshavim were in the army, which also affected their organization, but he noted that soldiers read the newspapers and hear the radio broadcasts, "and I trust that it's common sense." This situation will also mean less splitting of the vote between the Knesset and municipal elections, he believes.

Talking about the effectiveness of the media, Mr. Ofer says some surveys indicate that 25 per cent of the 1.5 million Israeli newspaper readers say they read the election advertisements, while two to three per cent concede that they are influenced by them, "which means many more than all those attending meetings." But he finds the revival of public meetings very interesting. He

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מכאן למשל

THE LAST STRETCH

(Continued from page 9)

then Labour, but now will not vote for the Alignment because of Mapam and the Alignment's over-readiness to submit to Arab demands, apart from the Alignment's plank on state and religion, which observant Jews cannot stomach.

This was also indicated by the sudden rise in attendance at public meetings and the response to American-style street corner electioneering conducted in the cities by NRP youth leaders, Zevulun Hammer and Yehuda Ben-Meir.

"People sense that the fate of the Jewish state is in the balance; they are fearful at what decisions might be taken."

As their financial resources are limited, they rely greatly on volunteers, and he reported on the many thousands of youngsters, youth movement members, girls, students and so forth who have streamed into party offices offering their help.

"Many of our people who had drifted away have been galvanized into action by anger at the Alignment's high-handed behaviour, particularly in the matter of the Cabinet's careless day decision," Mr. Hazani says.

The NRP leader has been pleasantly surprised at the voting potential for his party among members of the public who are not Orthodox.

"It goes far beyond the elections. There has been a recognition of the importance of Orthodox education and the national values it inculcates." He thinks that some former Alignment supporters who cannot bring themselves to vote Likud may opt for the NRP because of its clear stand against concessions of the Jewish people's ancestral heritage in the land of Israel.

Generally speaking, the NRP had to alter less in their campaign outline than other parties, says Mr. Hazani, because apart from the security issue, they continue to feature the spiritual and moral image of Israeli society.

"We continue to say that Israel cannot afford the kind of conspicuous consumption, of *fraseri* that prevailed before the war. We claim that the failures of the war grew from the soil of materialism, permissiveness and smugness, for our army is a reflection of our people."

As a member of a movement that took the initiative in settlement, Mr. Hazani says that neither the Likud nor the new Rabbis Kahana have much to show in this sphere.

"Our attitude to Judea and Samaria is not just a question of geography and strategy, but of profound religious and historic affinities."

The NRP did not regard the Aguda front as real competition, except on the fringes. "After all, they are isolationist in their philosophy and unacceptable to most observant Jews."

While the NRP has mended its internal fences and presents a united front, Mr. Hazani noted the Alignment's rising internal conflicts. Moreover, the NRP's call for a broad national coalition after the elections, with the NRP as the balancing force, has made an impression, he believes.

INDEPENDENT LIBERALS campaign head Hillel Seidel dwells on the difficulties facing a small party in the renewed election campaign. So many of their members in development towns are now in the army, and they are now managed to get the election machinery into gear a week ago. Mr. Seidel says his party gives equal attention to foreign and security policy — on which it leans to the more dovish interpretation of the Alignment plank — and to social and economic problems.

"We hold to the view of Lord Beveridge, who drafted Britain's great postwar social welfare programme at the height of the blitz over London, and feel that social issues cannot be neglected," he declares. Mr. Seidel regrets that Israel has not got the kind of economic leadership the country needs.

"There is no real sense of planning and direction, and it is confusing when one hears the conflicting views of the Finance Minister and the Governor of the Bank of Israel," he says, noting with surprise the lack of interest in the fact that in 1973 prices have already gone up by 26 per cent, "which is an inflationary spiral of South American proportions."

The ILP was keeping well within its budget from state financing, and conducting a sober campaign through TV, radio and the press.

He was pleased at the response of volunteers, "anyone coming to help us knows they won't get any material reward, so they are even more valuable."

Mr. Seidel thinks the public is confused by the plethora of election publicity. He is indignant at the propaganda methods employed by other parties, and criticized the NRP for convening a meeting last week at the ZO'A House with returning P.O.W.s and Chief Rabbi Goren.

He also speaks sharply against the Alignment for packing the army's Information Corps with their appointees.

Mr. Seidel also reports surprising interest at public meetings, where ILP speakers have to face harsh criticism of Moshe Kol for not resigning from the Government in protest at the outset of the war.

"We explain that Mr. Kol did not walk out of the Government because we would then have been accused of performing an election trick," he says.

He encounters an increasing number of questions on the economic effects of long reserve duty, with small artisans in danger of having to close down. There are also questions about the collapse of Israel's foreign policy. The ILP hopes to benefit from its peace policies and its positive image.

"We say it's not enough to be right, we have to be strong, and if we have more Knesset members we will be able to put over our ideas more effectively."

A NEW LINE adopted by the ILP is that "no one should take us for granted. We are a party of an idea, and we might stay outside the coalition if we find it necessary to do so." Mr. Seidel believes that the ILP will earn the support of young voters, and in the Hietadut poll in September he was encouraged to see that they got votes from the army and development towns.

They are now concentrating on persuading the potential abstainers that the nation's fate depends on their votes.

Nothing that Moked attacks the ILP, Mr. Seidel does not believe this front of New Left fellow-travellers and the Communists constitutes real competition. The ILP is, after all, a Zionist party.

As for Mrs. Aloni's Civil Rights list, they have signed a surplus vote pooling agreement with the "as our way of fighting the Bader" (voting) bill.

The ILP's appeal to those voters turning their back on the Alignment is not to abstain, nor to vote for the extremists of the Likud, but to vote for the ILP.

"The internal struggle inside the Alignment only proves our point, as they support the attack on their own prime minister on the eve of elections, and we say the Alignment has failed in its performance and the Likud's ideas have been proven wrong, so come to the ILP, which chooses the middle way of moderation, peace, and of security by compromise."

On Christmas Eve, 120 foreign students on courses in Israel, under arrangements made by the Department of International Cooperation, celebrated the occasion at a festive dinner at the Kiryat Anavim guesthouse, prior to going to Bethlehem for the midnight Mass. They were joined there by PHILIP GILLON, who also discussed the future of the Department with its Head, ZVI BROSH, in the light of the recent epidemic of broken contacts with African states.



Bolivian Indian students perform at the dinner. (Ebnka)

International CHRISTMAS

IT WAS OBVIOUSLY my national duty to be especially polite to anybody from Malawi, one of the few countries in Africa that has not broken off diplomatic relations with Israel; and so, over the pre-dinner drinks, I sought out Mr. B.K. Mlungu, who is studying agricultural meteorology at the Beit Dagan Station. He told me that he had only been one week in Israel, but had a very clear concept of what he was going to do here, since two other men from Malawi had already completed the same course.

He explained to me that agricultural meteorology is not nearly as esoteric a subject as it sounds; in fact, it is essentially practical.

"The idea is to use data about the climate to plan the development of agriculture correctly."

Why come to Israel for the purpose? Mr. A. Manes, his guide from the Israel Meteorological Services, explained: "Most countries use their meteorological services chiefly for transport, directing planes and shipping, and so on. We use them a lot to plan our agriculture. Climate is a natural resource, like water. So we have something special for Malawi."

We were bustling upstairs to the banquet, an admirable meal, impressively cooked and served at a special never emulated by non-kibbutz restaurants. There was no Christmas pretence about the menu, which did not include stuffed turkey, mince pies or Christmas pudding; instead it was blandly international, with beef, rice and pumpkin as the main dish, and fruit salad to follow. But it was very good.

Four young men from the American Institute of Holy Land Studies on Mt. Zion came on during the soup to open the musical programme with a song of love, and then came the lovely singing of "Silent Night."

Then there was singing by groups of Colombians, Bolivians and Japanese. We had Christmas songs from the Philippines and

Botswana. Between the eating and the singing I managed to talk to my neighbour, Le-Huu-Nhon, from South Vietnam, who had arrived two weeks ago to join a one-year post-graduate public health course at the Hadassah University Hospital.

Why come to Israel to study public health? The World Health Organization had recommended both the course and the practice in the country as being very good; in fact, the W.H.O. had given him a scholarship.

A large group from Thailand both sang and danced for us. When they sat down at the table next to me, I remembered meeting two of the girls at the Rehovot Conference together with a Thai Cabinet Minister, Dr. Boonrad Binson. They had come to study regional development at the Rehovot Settlement Research Centre and were sure it was going to be of great use to them in their work at home.

Then, at the next table, I was amazed to see Clarence Williams III, one of the heroes of "Mob Squad." At least, that's who I thought he was. He turned out to be Lincoln Mackintosh, and he is here from Jamaica to study regional planning at the Rehovot Centre.

My boss, Gladstone Bonnick, was also here for the Rehovot Conference, he said, "and he got very keen on the idea of development planning on the regional level. We have always planned nationally, but we haven't decentralized down to the regional level. I think this is just what we need — decentralization."

A man from Haiti, very smartly dressed in a check jacket sang a song in French; a Nigerian gave us rather a jolly solo, accompanying himself by tapping a spoon on a glass; then the two Bolivians joined him in a Christmas carol. Mexicans joined by some Bolivians and Colombianians — rounded off the

Zvi Brosh, the head of the Department of International Cooperation, made a pleasant and optimistic speech, in which he pointed out that all religions go festive at this time of year, and all emphasize man's yearning for peace. There were signs at Geneva, he thought, that at last Jerusalem might know the peace implicit in her name.

THE STUDENTS all piled into the buses taking them to Bethlehem through a cold wind reminiscent of Eliot's phrase about Christmas all those years ago, "A cold coming we had of it." I sat down with Zvi Brosh among the debris of the banquet, which the kibbutz women cleared away at high speed, to discuss the work of his department, in the light of the loss of so many African customers for Israeli know-how.

"Actually, the overall position is not greatly affected, as you may have noted from what you saw tonight. We had here about 50 Latin Americans, 50 Asians and 20 Africans. For some time now, our work in Latin American countries has been increasing greatly, while in Asia it has been going up steadily although more slowly."

To what did he ascribe the boom in interest in Israel on the part of the Latin Americans?

"I think it's because we do good work. Projects are generally financed by the Organization of American States or its Development Bank, and they recommend Israel for purely professional reasons. There's no politics to it. They think our people are good. For example, we are considered the 'experts on water management.'"

Why are Asians like Japanese and South Vietnamese coming to Israel? What on earth can we teach Japan?

"The Japanese are very interested in the kibbutz movement. We have several large groups in three kibbutzim. They work very hard, study the kibbutz intensely, attend courses at the Afro-Asian Institute, display tremendous sincerity and dedication. Then they go home and write it up."

Many members of the Israeli public are querying the value of the whole programme since the ungrateful Africans threw us out of their lands. The argument is, why waste money, time and energy on a lot of ingrates? Did Israel gain in for international cooperation out of idealism, or from an expectation of support?

"I'd say there was a mixture of motives," said Mr. Brosh. "Certainly there was an idealistic desire to share the Israeli experience with other developing countries, and we certainly hoped it would make friends for us."

"What better way is there of maintaining a dialogue than by cooperation? If we don't have such programmes, how are we to talk to other people? The public tends to exaggerate the cost: considering what we give and get, the programmes are very cheap. Most of the cost is borne by the countries concerned or by international organizations."

The total cost to Israel last year was \$7.2m. This enabled us to have 1,500 trainees here, and to send 500 of our experts abroad. We are still dealing with over 60 countries. I can think of no way to get better value for our money, no method of making friends and influencing people more likely to succeed. And it is spiritually rewarding too."

"Personally, I think that the Africans will come back to us. And, meanwhile, the Latin American and Asian ties will strengthen. We're part of the Asian family. Some day, we all hope that we'll have peace with our neighbours and will undertake cooperative projects with them."

What better basis than the application of all this experience we are acquiring?"

Enemy Prisoners and Human Beings

Wounded Syrian prisoners of war talked to members of the Israeli public for the first time this week when a group from Meditran, a Jerusalem organization working to promote inter-faith relations, was allowed to visit them in hospital. GEORGE LEONOF reports.

A SYRIAN pilot, both his crushed legs amputated below the knee following the shooting down of his plane over the Golan Heights, praises the medical attention and his treatment generally at the hands of Israelis. But the airman, 36-year-old Adnan Alhaz Khedr of Damascus, says he will be ready to continue fighting the Israelis any way he can unless they evacuate Syrian territory.

An Egyptian peasant, wounded and captured on the Suez front only three weeks ago, sobbed uncontrollably as he recalls his fears that he would be shot on the spot by his captors. Instead, he was given cigarettes, food and first aid before being evacuated to a hospital. Private Rakheib Abdul Rahman Rakheib, 27, of el Kararat village, weeps again as he asks why he is not being sent home.

Another *fallah*, 20-year-old Syrian private Habib Ali, from the village of Almuda near the Turkish border, is recovering from a leg wound. A head wound has completely healed, he says, thanks to his speedy evacuation from the battlefield by the Israelis. Ali's expression is still one of wonderment as he mentions that he was in an Israeli hospital two hours after being hit by shell shrapnel on the Golan.

These wounded men were speaking to members of the first organization permitted personally to distribute gifts and to speak with wounded Arab P.O.W.s. It took Meditran — an inter-faith group formed in Jerusalem two years ago for the promotion of Israeli-Arab cultural and social relations — six weeks to obtain permission to present the gifts to the wounded of both sides. Finally, last Sunday a delegation of seven, comprising Christians, Moslems and Jews, distributed some 200 individual gift packages containing books, candles, games and toilet articles, at two government hospitals, Shmuel Harofe and Assaf Harofe.

Half the presents, collected by volunteers from residents in both parts of Jerusalem, were earmarked originally for Israeli prisoners in Syria.

Lev Schwartz, one of Meditran's founders, says that all the organization's efforts on this point collapsed in the face of Syrian obduracy. Whether the International Red Cross or various other channels through which we acted could make any headway with the authorities in Damascus.

"All of us in Meditran, regardless of nationality or religion, consider the decision of the Israeli authorities nevertheless to permit our distribution of gifts here, the best proof of their deeply humanitarian attitude towards their fellow men. This is particularly gratifying to members of Meditran. Our objective, both as members of the organization and as individuals, is an Arab-Jewish relationship of peace and community stronger than treaties and more enduring than armistices."

"At the same time, we have not abandoned our efforts to secure for Israeli prisoners in Syria at least some of the privileges that we have seen enjoyed by Syrian P.O.W.s here. We must admit that it was particularly moving to me as a Jew to see how the faces of the wounded men lit up when the two Moslems in our delegation gave them the traditional Arabic greeting, *Ahlan wa'shahlan bilum*;

I could not help thinking how happy our boys in Syria would be to be greeted with a *Shalom aleikhem* in similar circumstances."

THE MOSLEM members of the group, Sali Nammari and Wajeh Nusselbeh, are members of two of Jerusalem's oldest and best-known Arab families.

"Several of the prisoners," Mr. Nammari says, "told me they were sure on being captured that they faced torture and death. Instead, they were given first aid and quickly transported to hospitals. Now their only complaint is that there are not enough Arabic speaking nurses to talk to."

Two of the 19 prisoners visited by the group related proudly



Sali Nammari with Syrian prisoner. (Below, left) Wajeh Nusselbeh presents gift to wounded Israeli. (Below, right) Lev Schwartz, a founder of Meditran, talking to wounded Syrian P.O.W. in the hospital ward. (Meditran)



that they had been flown to hospital by helicopter. Both Moslem members of the delegation later visited Israeli war wounded. At Assaf Harofe Mr. Nammari, a contractor with the British Eighth Army during World War Two, found a "comrade-in-arms" in the person of hospital director Dr. Eliezer Gellner.

One of the soldiers to whom Meditran's purpose was described said, "It's hard to trust the Arabs — they never keep their promises."

"I challenged this on the basis of personal experience," says Mr. Nammari. "I told him that I had married a Jewish woman in 1942, and that when fighting started both in 1948 and in 1967 I happened to be away from home. My Arab neighbours never-

theless did all in their power to ensure that no harm befell my wife, and at no time did she feel insecure under their protection."

Mr. Nammari has also offered red personally to interested P.O.W.s. For this purpose, he recently sent his passport to Amman with a request for a Syrian visa. It has not yet been returned. He has also participated — "very actively," in the words of Lev Schwartz — in a Meditran delegation to high ecclesiastical circles with a request they intercede in Syria on behalf of the P.O.W.s.

According to Mr. Nammari, most of the 19 Arab wounded visited by the group — 12 Syrians, five Egyptians and two Iraqis — were anxious to return home. Most of the Syrians, how-

ever, were reticent on the question of an exchange of prisoners. The one notable exception was the pilot, Lt.-Col. Khedr. He said that he was a soldier and knew how to take orders. If his government decided against such an exchange, "It must know what it is doing, and I accept the decision," he told Nammari.

Professor Wesley Brown, Cong-born American educator with many years' work behind him in what is now Za'ire, arrived in Israel recently to set up a Centre for the Study of Religions in Jerusalem. It will invite mostly Third World professors. One of his most vivid impressions as a member of the Meditran delegation, he says, is that the Arab wounded "are treated not as enemies but simply as human beings in need of help."

"There was no mistaking the mixture of surprise and gratitude with which our delegation was met — a reaction not very different from that of the Israeli war wounded we visited later when they learned of the delegation's composition."

LEV SCHWARTZ, "convenor" of Meditran, is by profession an international consultant on science policy. He came to Israel shortly after the Six Day War as adviser to the National Council for Research and Development, attached to the Prime Minister's Office. He resigned three years ago because he felt deeply that there was a crying need for an organized effort to bring Jewish and Arab cultures closer together. He was convinced that it was possible to develop a greater awareness of the rich cultural expressions, including the Christian contribution, within Israel and throughout the Mediterranean.

Meditran was founded in April 1971 at the outbreak of the October war "found our young organization confronting the unknown and with its entire raison d'être at stake," Schwartz recalls.

"For more than two years our Jewish, Arab and Christian members, now numbering about 200, had been engaged largely in cultural and social activities in Jerusalem. No one could predict how the conflict would affect these relationships."

But five weeks after the Egyptian attack on Yom Kippur Meditran members of all three faiths presented themselves at the International Red Cross branch on Via Dolorosa in the Old City to donate blood for use on Red Cross planes transferring Israeli and Egyptian wounded in the prisoner exchange.

The decision to donate blood was not an easy one, he recalls. Symbolic in scope though it was, there was serious opposition to it among a section of the membership chiefly because it was not clear how and where the blood would be used. The Red Cross proposal to restrict its use to the needs of the wounded of both sides in the P.O.W. exchange met with general agreement."

That was an important first step, Schwartz believes. "The decision now to allow us to deliver gifts to the war wounded of both sides shows that our message is coming through — both to the various communities to which we appeal for contributions and to the Israeli authorities. There is reason for hope that the message will spread to the people and governments of at least some of the neighbouring lands."

مکان الاصل

How odd of God

THE SEVERAL ISRAELS by Samuel Sandmel. N.Y., Ktav. 160 pp. \$6.95.

Pinchas Lapide

THE BIBLICAL doctrine of Election rests upon an apparent paradox: Since monotheism asserts that there is but one Creator-God Who everlastingly rules the universe, how is it that He chose for Himself one particular people in one special land? The answer lies in the Biblical connotation of "universalism," which stresses that although God's dominion and power are worldwide, His favour and self-revelation need not be all-pervasive.

Indeed, the monotheistic religions have always circumscribed the realm of Divine choice, without affecting the universality of His rule. Marduk is the sun-god, and as such is cosmic, yet he is particularly the god of Babylon. Jupiter is the sky-god, but he is particularly connected with Rome.

The Pentateuch consistently represents the world divided into two realms: Jewry and the nations, with Jewry alone "God's portion." Thus, while God governs and manifests Himself everywhere — in Sodom, Shinar, Egypt, Nineveh and Tyre — the area of His sanctity is restricted to the Land of Israel.

How odd of God to choose the Jews!

This gibe of Gilbert Chesterton finds its best reply in the Book of Deuteronomy (7:7):

"It was not because you were more numerous than any other nation that God cared for you and chose you, for you were the smallest of all nations. But because God loved you..."

Unless you prefer your answer til-for-lot, as given by Lewis Browne:

It's not so odd, the Jews choose God.

Be that as it may, the meaning of the Divine Election was made brutally clear by the Prophet Amos (3:2):

"For you alone have I cared among all the nations of the earth; therefore I will punish you for all your iniquities."

And lest any elective hubris linger on, Amos tips all chauvinism in the bud (9:7):

"Are not you Israelites like Cushites to me? says the Lord. Did I not bring Israel up from Egypt, the Philistines from Caphtor, the Aramaeans from Kir?"

In spite of this insistence on God's impartiality, triumphalism and intolerance did gain the upper hand now and then. Still, the brusque rejection by Zerubbabel of the Samaritans, who wished to help rebuild the Temple — "The house which we are building for our God is not for you. We alone will build it for the Lord the God of Israel!" (Ezra 4:3) — which Professor Sandmel excoriates, may well have had extenuating circumstances on historical, political and ritual grounds.

Strife became inevitable when the nascent Church, by an act of unprecedented wholesale appropriation adopted all the Sacred Scriptures of Judaism, demoted them to the "Old Testament," and as soon as Gentile converts outnumbered the Jewish founding fathers, pilloried "Israel according to the flesh," in order to arrogate the Divine Election for "the New Israel" or "the True Israel" which became the favourite synonym for Christendom henceforth.

To legitimise the new theory of Israel's disinheritance, the myth of "decide" was invented, followed by a punitive theology which made the destruction of Jerusalem, the Diaspora and all subsequent humiliations inflicted by the Church Triumphant upon a helpless minority part and parcel of the Divine punishment meted out to the "accursed killers of Christ."

IN SCRIPTURAL terms there is precious little to confirm this putative supercession. Though several New Testament passages indicate that "not all who are descended from Israel belong to Israel" (Romans 9:6) and that there are "those who say they are Jews and are not, but are a Synagogue of Satan" (Revelations 2:9), Paul, the chief theologian of the early Church, stresses unequivocally by the irrepealability of all the covenants and promises given to "the Israelites" (Romans 9:1-5) to whom he proudly claims to belong. He then goes on to proclaim that "all Israel shall be saved" (Romans 11:26) in a context which clearly makes this salvific pledge apply to the "Jewish Israel" alone.

Somewhat more obscure is the reference to "the Israel of God" (Galatians 6:16) which could be either a third Israel of truly pious God-fearers, made up of both Christians and Jews, or the Jewish Israel, into



The Synagogue depicted as a blindfolded woman, with a broken staff (II Corinthians 5:14), 18th-century, Bamberg. (Emil Bauer)

which the true Christians, "being a wild olive tree, were grafted in" (Romans 11:17). Only wishful thinking and textual distortion can give the meaning of the "Christian Israel" which it has obtained by ecclesiastical sleight-of-hand.

The plot thickened in 1943 when the Jewish state decided to call itself Israel. Vicious protests came from two sides:

"Modern Israel is not the heir to Biblical Israel. The Holy Land and its sacred sites belong only to Christianity: the true Israel." Thus pontificated the "Osservatore Romano" on behalf of the Vatican on May 14, 1948.

"Natural Karta will march on April 19 from Me'ah She'arim Square through the religious quarters of Jerusalem to protest against the usurpation and profanation of the sacred name 'Israel' by a secular socialist state which methodically violates the sanctity of the Jewish People." Thus runs the text of Rabbi Amram Blau's posters which have recently been reprinted in Jerusalem.

Whereas the latter pretends to the title "Israel" are only willing to envisage a Bible-based Theocracy, Israel Reform came as a shock, nay a scandal, to the "New Israel" establishment in the Vatican. Political Zionism, in the eyes of the Church, could only be a fluke of history, unable to lead to any real restoration of the "Old Israel." Otherwise, the entire "Divine sacredness," Decade and the myth of the "cursed Jew" would have to be radically reinterpreted.

In the frank words of Prof. J. Coert Rylaarsdam in a recent issue of "The Christian Century":

"Over the centuries Christians have generally lived with the tacit assumption that 'a good Jew' is either a dead Jew or a Christian. So, alternately, they have consented to the death of Jews and prayed for their conversion... After all, are not we Christians the real Israel? And is not original Israel barred from Zion until it accepts Christ?"

In all fairness, there are other voices, too, within the church which appeal for the long-overdue reappraisal of the newest Israel — in the light of the Eternal Israel. Father Edward R. Flannery writes in "The Bridge" (1970):

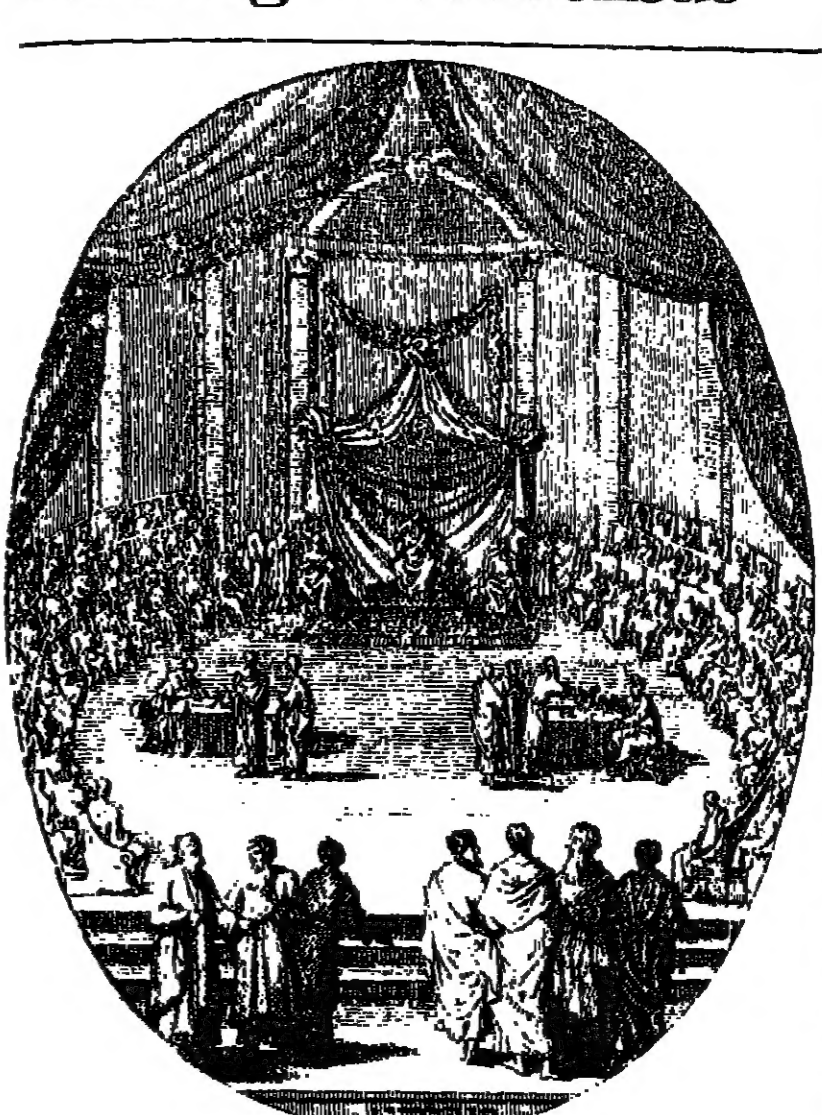
"If Israel's participation in the Election and Covenant is still valid for the Jewish People, the Covenant and Promise should be understood in their original meaning... They should, in other words, include Israel as a land. The burden of prayer seems to rest on him who holds that Israel's continuing Covenant must be a landless one. Actually, this theological reclamation of the land revolutionizes the traditional Christian conception of Judaism. But so does the Jewish People in other equally important respects. Then, too, the re-possession of Palestine by Jews in our time is of a magnitude which invites revision of much thinking, secular as well as religious."

IF RABBI BLAU condemns Israel as un-Biblical, and Rylaarsdam as unbaptised, Prof. Sandmel blames European anti-Semitism for Israel's sovereignty:

"The State of Israel was created by Christian Europe, by the Europe of nationalism and of racism... had all the Jews of Europe come to the U.S. a century ago, and had America welcomed them as it received my parents, there would be no State of Israel today. It would not have been needed." In the welter of claims and counterclaims to the same given to our Forefather Jacob, the author sees "the true Israel" in a concerted effort made by Jews and Christians to bring about the ancient vision of a united mankind.

After Auschwitz, Nasser and the Russo-Arab-League, I for one trust only visions which firmly stand on Jewish soil, backed by all — Jewish Israel, which is nothing at all — or His people, chosen to carry His torch, through sorrow and darkness, until the day when "God will be One and His Name One."

Seeking a consensus



The Sanhedrin; engraving by Richey, Amsterdam, 1704.

THE RELIGION OF ETHICAL NATIONALISM by Mordecai M. Kaplan. N.Y., Macmillan. 205 + x pp. \$5.95.

Geoffrey Wigoder

LITERALLY SINCE the beginning of the century, Mordecai Kaplan has been intensively occupied in teaching, writing, and propounding his views of Judaism. He has been one of the influential modern Jewish thinkers, especially on the American scene, and has made a profound impact both ideologically (not only through his Reconstructionist movement but far wider afield) and practically (e.g. through his concept of community and his initiative in establishing the Jewish centre in Jerusalem). Now living in Jerusalem, he remains agile and active at the age of 81 and a living example of how minds can long retain their creativity.

Professor Kaplan is a sort of legend. At the moment he is the subject of two doctorates being written in American universities and he regularly keeps these students informed as to the latest developments in his thinking so that their researches will not be outdated. He still lectures and writes prolifically. His latest volume is based on a philosophy that will be familiar to those who have read his previous works but there are further developments of thought as well as new practical proposals, showing that Prof. Kaplan is very much "with it" and retains the power to stimulate that has characterized his activities for decades.

Kaplan was a pioneer in interpreting Judaism in terms of modern naturalism. He transposed the God idea into terms that proved acceptable to many who would otherwise have rejected it. Divinity, he holds, is that aspect of the whole of nature which impels mankind to create a better and happier world and every individual to make the most of his life. God is the functioning in nature of the eternally creative process which actuates

Jews of Israel must realise that their future is bound up with World Jewry (as vice versa) and should therefore strive for the re-education of the Jewish People. Aliya should be promoted, but at the same time Israel should work for the perpetuation of the Jewish individuality and spiritual heritage of those who remain.

It is when he comes to practical proposals for the implementation of this goal that Kaplan is least satisfactory. He feels that the call should come from Israel for a world Jewish conference to reconstitute the Jewish People by providing for a constitution setting forth the duties and responsibilities of its adherents. This is to be the "fourth renewal of the covenant," and he even enumerates what he feels should be the main provisions of that constitution (including acknowledgement of the State of Israel as spiritual catalyst for all Jews; it should point the way to Judaism as an evolving religious civilization; it should call for the restructuring of Jewish populations in the Diaspora on lines of organic community, which would renege the ancient attitude toward the study of Torah; it would promulgate ethical standards; provide for democratically elected bodies — a sort of parliament of the Jewish People; and it should empower the right of overall taxation).

As Kaplan has been propounding many of these ideas in articles and discussions for a number of years, he doubtless remains convinced of their practicality. But there will be many who feel him to be over-optimistic and almost utopian, despite his assertion that the constitution should provide for unity without cultic conformity or theological dogmatism. It may have been possible to think in such terms 200 years ago, but meanwhile the rifts that have opened up within the Jewish People are too deep for any meaningful unanimity.

THERE ARE too many irreparable rifts in the Jewish world — of which the most basic is the question of fundamentalism and Halacha — and these would assuredly explode any attempt at a universal gathering. The late Rabbi Yehuda Leib Maimon advocated the convocation of a Sanhedrin, presumably limited to Orthodox groups only, and even such an idea was recognized as too hot to handle. To get Jews of every religious and secular shade to draft an overall constitution of the Jewish People seems totally unfeasible.

Kaplan writes: "Israel does not recognize non-Orthodox rabbis and the non-Orthodox Jews are guilty of avoiding this issue. The temporizing and pusillanimous surrender of the Israel Government to the Orthodox group strikes at the heart of Jewish survival," and he makes the issue of freedom of worship in the State of Israel a fundamental plank in his constitution. Does he really hope for an acceptable consensus on this issue?

Moreover, his hope that such a constitution could close the Israel-Diaspora gap also appears wishful thinking. This gap is the outcome of sociological factors that cannot be altered by a "constitution." In the reality of the Jewish world today a consensus on meaningful matters is unattainable — the best that could be expected is something on the lines of the Synagogue Council of America in which all three trends are represented on the basis of carefully avoiding discussion on internal Jewish matters but united by common opposition to anti-Semitism.

However, Kaplan's fertile mind comes up with dozens of other practical proposals, ranging from a World Ministry of Jewish Education to a plan to give specific spiritual significance to U.S. national holidays. He also puts forward a detailed plan for Jewish communal organization. Doubtless, as in the past, many of his ideas will eventually bear fruit. His basic call to renew the vision of the Jewish Prophets in fostering ethical nationalism as the basis for Judaism raises a timely challenge, as does his conclusion that an age of revolution can be dealt with only by a process of evolutionary adjustment.

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NOTICE REGARDING THE SECRECY AND HONESTY OF THE ELECTIONS

ELECTIONS LAW (ELECTIONEERING METHODS) 1959
NOTICE PURSUANT TO PARA. 18

Para. 18 of the Elections Law (Electioneering Methods) 1959 obligates the Chairman of the Central Committee for the Knesset Elections to publish a notice explaining the duties of voters, their right to vote, as they themselves see fit; and detailing the instructions contained in the Law for ensuring the freedom, secrecy and honesty of voting.

ACCORDINGLY, THE CHAIRMAN OF THE CENTRAL ELECTIONS COMMITTEE FOR THE EIGHTH KNESSET HAS PUBLISHED THE FOLLOWING NOTICE:

- Every voter shall vote for a list of candidates, in accordance with his own free choice, whether it be the list whose platform and programme appeal to him, or whether it be the list whose candidates he would wish to see as his representatives in the Knesset.
- The voter must establish for himself the worth of the various party platforms, and the capability and suitability of the candidates of the different parties to manage the affairs of the country.
- Experience has been gained in using election propaganda to influence the voter and to attract him to the platform and candidates of one party or another — but no propaganda replaces the voter's obligation to weigh for himself whether a given party and its candidates really deserve his vote, as they themselves see fit; and detailing the instructions contained in the Law for ensuring the freedom, secrecy and honesty of voting.
- The Law distinguishes between fit and proper propaganda which is relevant, and which is published or disseminated publicly (including in circles organized in private homes) and is not spread secretly, and propaganda which is objectionable and criminal, e.g. propaganda which is election propaganda through representatives, who, for example, promise voters that they will obtain them work, or money, or housing, or any other benefit, if the voter will vote for the representative's party for the Knesset. Any party and its representatives indulging in such propaganda are committing an offence. Such promises are without value — a voter trusting such promises will find himself deceived and exploited. Furthermore, the Law provides for the representatives of a party using such propaganda methods to be imprisoned for a period of five years — and not to be a representative of the people.
- This is also the position of a party who sends a representative to threaten any voter that, if he does not vote for his party but for another party, he, the voter, will be dismissed from his employment, or will be evicted from his dwelling, or will be harmed in any other way, or will be denied any benefit due him; such promises are also criminal. The voter must be free to choose his vote without being threatened by a voter with a conscience, capable of thinking for himself.
- No one may require someone else to reveal the list which he intends voting for, or to whom he is voting for, or whether he is voting for or against a given party; the elections are secret, and it is every voter's right to keep secret the way he votes — this applying before, at the time of, and after the elections. The Law contains no instructions to ensure the secrecy of the elections; the envelopes in which the voter places his voting slip is completely closed and cannot be seen through; he may seal it with glue, if he so wishes. The voting booth in which the voter places his voting slip is built and closed in such a way that no one can see him while he is choosing the slip, or when he is putting the slip in the envelope; and no one may be present with him in the voting booth (except in the case of a voter who, because of disease or disability, is unable to reach the voting booth unaided, or cannot make the movements necessary to take a voting slip and insert it in an envelope — such persons may take into the booth with them to help them, another person of their own choice). The voter himself places the envelope in the ballot box, and his envelope becomes mixed with the others, so that no one can tell who inserted which envelope.
- No one need worry that it is in any way possible, by natural or unnatural means, to find out the list for which he voted. Anyone saying that he has voted or tried to find out for which list another person voted, or for which list he did not vote, is lying.
- Every citizen has the right to vote in the Knesset elections; he may cast only one vote in the Knesset elections. If he also has the right to vote in the local elections, he may vote in the local elections, at the same time and at a place near the voting booth for the Knesset elections. Let no one who has already used his right to vote in the Knesset election go to another voting booth to vote a second time, whether he do it by using a forged identity card, or a special card issued to a soldier, or an identity card which is not his.
- Anyone who, for the purposes of voting, uses a forged identity card, or an identity card which is not his, or who votes more than once, or who puts more than one envelope in a ballot box, does not only nullify his honesty of the elections, and their efficacy as a reflection of the wishes of the people; he also exposes himself to the possibility of severe punishment.
- A voter who, on election day, is not in the place in which he appears on the voters' list — other than a soldier on active service or an employee of the Israel Defence Forces — may travel, at the expense of the State, to the place where he is to vote; all necessary arrangements have been made for such voters to travel to, and return from the place where they are to vote. All these arrangements have been made so that the citizen entitled to vote will physically be able to use his right, without subjecting him to undue expense. Such journeys are to be made on ordinary budget routes, or on special routes, if necessary. These arrangements are not intended to prevent the parties or their representatives from offering voters transport to voting booths, nor is it intended to prevent a voter accepting an offer of transport from a party. But the voter should know that, if he accepts an invitation to travel to a voting booth, he is free to travel to voting booth, this in no way obligates him to vote for that party; he is free to vote for any other party, in accordance with his free choice.
- The right to vote in the Knesset is a right and not an obligation; but if the citizen does not use his right to vote, he does not play the part allocated him by the law of the country, in the democratic process. If we, citizens of Israel, wish to be deserving of this democracy, and to develop and broaden it, let us all make sure we vote in the Knesset elections!

Haim Cohen, Judge of the Supreme Court
Chairman of the Central Elections Committee for the Eighth Knesset

At Kafr Kana

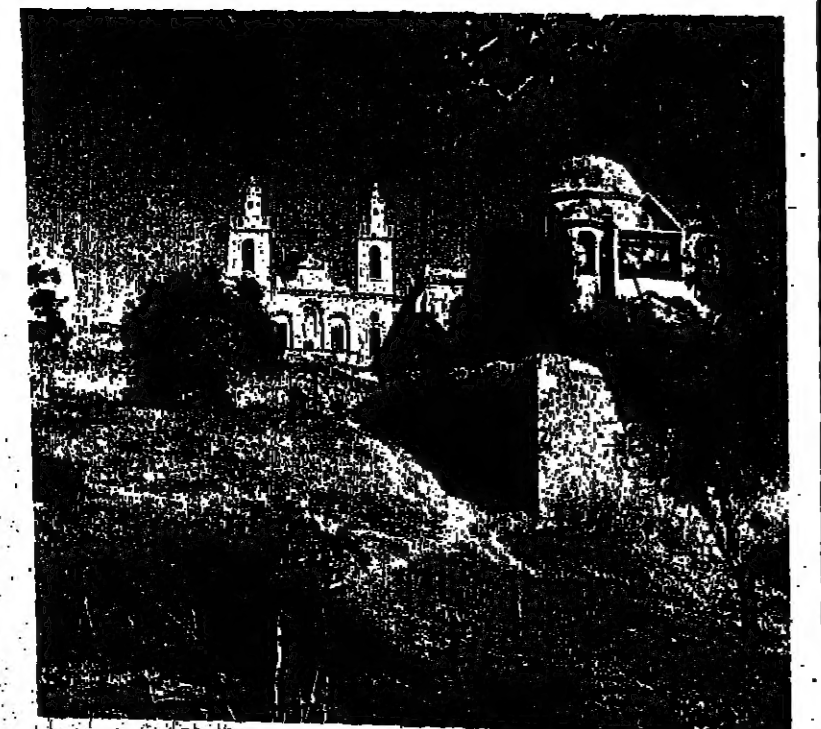
Charles Causley

The bus halts its long brawl
With rook and tar and sun.
The pilgrims frudge to where
The miracle was done:
Each altar the exact
Authenticated site
Of a far, famous act
Which if performed at all
May well have been not here.

I turn away and walk
And watch the red sun glide,
The furry shadows bloom
Along the hills rough side.
Beneath a leafy spout
In fast and falling light
Arabs take coffee, soon
The traveller, smoke, talk
As in a dim, blue room.

The distant lake is flame,
Beside the fig's green bell
I lean on a perched boy
Where steps lead to a well.
Two children smile, come up
With water, sharp and bright,
Drum on a paper cup.
"This place, what is its name?"
"Kafr Kana," they say.

Gravely resuming free
Fire rituals of play
As pilgrims from each shrine
Come down the dusty way
With ocean-coloured glass,
Embroidered cloths, sun-white,
And sunless bits of brass —
Where children changed for me
Well-water into wine.



Charles Causley, 58, a Cornish poet, wrote this poem during a recent visit to Israel. Author and editor of a number of volumes of poetry, he is Visiting Fellow of Poetry at the University of Exeter; Fellow of the Royal Society of Literature and winner of several poetry awards.

Radiocarbon dating for prehistoric Europe

BEFORE CIVILIZATION: THE RADIOCARBON REVOLUTION AND PREHISTORIC EUROPE by Professor Colin Renfrew. London. Jonathan Cape. 293 pp. £3.95.

Sylvia Mann

"BEFORE CIVILIZATION" — subtitled "The Radiocarbon Revolution and Prehistoric Europe" — is a thought-provoking book. Its author, Colin Renfrew, Professor of Archaeology at the University of Southampton, presents a new outlook on the entire question of Europe's prehistory.

According to him, scientific prehistory is a product only of the last century. Even the word "prehistory" was not in use until 1851, and as late as the 17th century it was widely believed that the date and time of the Creation was at 9 a.m. on October 23, 4004 B.C.E.

Civilization, with its attendant pattern of building, elaborate burials, art, crafts and language, was thought to have been cradled in the Near East. Egypt, with its grand funerary monuments and written records



The great stone rotunda at Stonehenge, built c. 2000 B.C.E. Before testing it was considered more recent.

going back to 3000 B.C.E., was considered to be the chief source of Malta's ancient temples, the statues of Easter Island and the megalithic tombs of Brittany, together with the artefacts found in them, were strongly influenced by the early civilizations of the Near East. A secondary inference implied that such cultures and skills were merely echoes of these civilizations, changed by a filtering process over space and time, but with no real originality.

Modern radiocarbon dating, first

employed in 1950, has revolutionized this concept, while the more accurate tree-ring calibration method has changed it even more. Professor Renfrew points out that, dated by these methods, many of the European monuments show a far, far older origin than was ever suspected. For example, he estimates the age of Stonehenge at 4,000 years, thus indicating that it was the product of indigenous British people.

Professor Renfrew's introduction to radiocarbon dating, his chapter on Stonehenge, his description of the Malta temples and of the various megalithic constructions throughout Europe, his section on the mysterious 6,000-year-old Vinca culture of Yugoslavia, Bulgaria and Rumania, and his theories on the strange Tartaria tablets discovered in Rumania in 1961 make "Before Civilization" an unusual and interesting volume.

To my mind, however, it has two faults. An a hymn, I found the intricate details of how radiocarbon dating is carried out too abstruse, although I am sure that a scientist may well claim that these opening chapters are the best. The second fault, easily corrected in future editions, is the lack of illustrations. Professor Renfrew must have had access to thousands of fascinating photographs of the grouped temples of Malta; of Easter Island; of the passage tombs of Ireland and Brittany; of the stone sepulchres of the Scottish Isles and the dolmens of Denmark. Yet very few are included.

For the general reader, seeing the text would have meant a widening of horizons and a new experience. If this is done, "Before Civilization," with its record of curious and far-off places, will make a tremendous impact on the intelligent man-in-the-street as well as on his more learned counterpart.

Pale hands I loved beside the Shalimar

AN ANTHOLOGY OF SINHALESE LITERATURE, Edited by Christopher Reynolds. London. George Allen and Unwin Ltd. 370 pp. £4.50.

PHANTASIES OF A LOVE-THIEF: The Caurapangasika Attributed to Ellhanga. Translated and with notes by Barbara Stoler Miller. New York. Columbia University Press. 233 pp. \$11.00.

THE INTERIOR LANDSCAPE: Love Poems from a Classical Tamil Anthology. Translated by A. K. Ramanujan. London. Peter Owen. 125 pp. £1.80.

SONGS OF THE DRAGON. Translated and with an introduction by James Hoyt. Korean National Commission for UNESCO. Royal Asiatic Society, Korean Branch. 186 pp. n.p.

POEMS BY FAIZ. Translated by Victor Kiernan. London. George Allen and Unwin. 288 pp. £3.75.

Evelyn Strouse



ALTHOUGH CHINESE poets have for thousands of years written "stop-short" poems, in which the words stop while the senses go on, most of the poems in the volumes of Oriental poetry under review glorify words unrestrainedly, and not always felicitously. Like the Chinese, these poets are mainly concerned with the themes of love and nature; unlike the Chinese, however, they have occasionally attempted epics, romances with pride of ancestry and derring-do.

The most significant, if not the most virtuous, book in the collection is James Hoyt's "Songs of the Dragon," which presents a 16th-century poem-cycle that for the first time made use of the now Korean alphabet. It is a linguistic as well as a literary landmark. But while Korean scholars and writers were

steeped in Chinese classical tradition, their own attempts at verbatim appear, from this example, to fall far short of the exquisite Chinese standard. Or perhaps, Mr. Hoyt has more horn than mirror in his rendering of the verses into English. Certain it is that all translation suffers the pangs of rebirth, but some translators are able to bring a miracle to the ear. Most of the cantos offered by Mr. Hoyt, however, would serve very well as prose. They wanted to discard the crown prince and slander him with a falling star, though he was a mediocre emperor. The plan of heaven was very clear. This stanza, chosen at random, is a fair sample. Another poem-cycle, but directly contrasting in both theme and manner, is the series of lyrics, "Phan-

basies of a Love-Thief," translated by Barbara Stoler Miller. They are presumed to have been written by the Kashmiri poet Bihana and they remind one of nothing so much as Laurence Hope's sticky love lyrics: "Pale hands I loved beside the Shalimar," those lines that make 14-year-old hearts flutter. They sum up a young woman's beauty and a young man's unquenchable love, but the beauty is so adorned with adjectives and the love not so insistently ardent that the reader cannot willingly suspend his disbelief. Describing and evoking are two different matters entirely.

But the love poems in "The Interior Landscape," translated from ancient Tamil, are of quite another order. Here we have beauty and precision and restraint, and I sus-

pect that the translator, A. K. Ramanujan, a native of India and a professor at the University of Chicago, is himself something of a poet. These lyrics date from the first three centuries C.E. and they cry out to be quoted. In one of the early poems a girl says, "I grow lean in loneliness/Like a water lily/Gnawed by a beetle," later, a boy seems to answer: "But in love our hearts are as red/earth and pouring rain/mingled/beyond parting."

For the Western reader, interest in the anthology of the Sinhalese literature of Ceylon will centre mainly on its so-called graffiti, small, cunningly-made poems scratched on plaster walls more than a thousand years ago. These verses, too, concentrate upon love and ladies, but the ladies, like those on the Grecian urn, are the product of an artist's fancy. "Your eyes are like jewels," the poet says to one of them: "they remain still... Travellers come and go/Stay where you are, watching them with your cold gaze." All of the later poetry is narrative in form and substance, and my own preference is for a 15th-century, long prose-poem describing one of the many births of the Buddha, and offering, like Polonius to Laertes, the advice of a Brahmin father to his daughter.

THE ONLY chronologically modern poetry in all these volumes is "Poems by Faiz," a 20th-century Pakistani poet who, it seems to me, has been ill-served by his translator, Victor Kiernan. Fortunately, however, Mr. Kiernan, besides making poems of his own out of the Faiz originals, has included Faiz's, unrhymed translations which preserve the dense verbal configurations characteristic of Urdu, the language of West Pakistan. The book is attractively and interestingly presented, each left-hand page reproducing the Urdu calligraphy, and each right-hand one the phonetic transcription as well as the English renditions.

All of these books do not belong on the shelf beside the Halka and the Chinese songs of Tu Fu, but any library would be enhanced by the addition of "The Interior Landscape" and the Sinhalese anthology.

Hero of Israel

THE AVENGERS—Stand Up and Fight—The Story of Emil Brigg, by Emil Brigg and Paul Taborn. London. Harrap. 176 pp. £2.

Meir Ronnen

NOT LONG AFTER the War of Liberation, a group of Israeli survivors of the Holocaust, went to Germany, armed with folding rifles equipped with telescopic sights. Their aim: to kill top Nazi war criminals everywhere within the walls of Spandau prison. The operation was called off at the last minute, because Israeli security service agents, who had got wind of the plan, requested the group not to do anything that would hurt efforts to pave the way to a Reparations agreement. The Avengers did, however, go on to execute 18 of 20 other Nazi killers who were free in Germany. All the killings were made to look like accidents or suicides.

This grim story emerges from the remarkable autobiography of Tel Avivian Emil Brigg, who won Israel's highest decoration for heroism, the Givon Yisrael, while blowing up a bridge in Galicia under fire in 1948. Brigg was one of the chief Avengers. Most of this book is an account of how Brigg grew up as a teen-age resistance fighter in wartime Poland, how he escaped to Hungary and was tortured there for killing a Nazi agent. His very frank, non-sensitized account will help many understand how the Holocaust came about, why some fought and survived and how others fought and did not. It is not a comfortable book, but one that is hard to put down; this reviewer read it right after the Yom Kippur War, when it took on a very new relevance.

The anatomy of humour

EVELYN WAUGH AND HIS WORLD, edited by David Pryce-Jones. London. Weidenfeld & Nicolson. 247 pp. £3.75.

HOMAGE TO P.G. WODEHOUSE, edited by Thelma Cazalet-Kehr. London. Barrie & Jenkins. 146 pp. £2.80.

Philip Gillon

NO TWO NOVELISTS have brought as much laughter to the English-speaking world in this century as Evelyn Waugh and P.G. Wodehouse. The one etched in acid, the other painted with a golden brush, but both enriched our lives with humour as rare as blue diamonds. There are few writers whom one can re-read with as much enjoyment, even after we know their works almost by heart.

It is therefore inevitable that some hardy souls should snail forth on the heroic experiment of trying to explain what made them tick. The results are interesting, although, of course, one feels that Basil Seal or Bertie Wooster would have done better in their respective ways.

The Waugh book, an ambitious and beautiful production technically, is somewhat disappointing to anybody hoping to get little-tattle about heterosexual and homosexual exploits in the boudoirs of the 'twenties and 'thirties. These are only hinted at — the book consists mostly of sober appreciations of Evelyn Waugh at different points in his career.

The most amusing chapters are those describing the strangest weapon ever inflicted on a country at war — the mission of Randolph Churchill and Evelyn Waugh in partisan Yugoslavia. That Tito survived this onslaught proves how tough he was. There can have been nothing comparable in all the annals of war to this formidable pair: Fitz Maclean notes that Stephen Glasco, to bring him a message from them, "walked through the German lines, partly, no doubt, in order to deliver it, but I think also, as a rest cure."

Randolph complained to Maclean at one time about this Mission to Tito: "The trouble, you know, is that so few of your officers are my social or intellectual equals." It is somewhat surprising to find that Waugh, the superb chronicler of the eccentric aristocracy was not exalted by birth to entry into these exalted though decadent circles. He made it from the upper middle class — but how well he did it!

Much is made by his admirers of his angry, anguished Catholicism, which impregnated his many serious books. But I suspect that he will endure more through his spoofs on Mayfair and Biddiscombe.

P.G. Wodehouse described an English aristocracy that never was, a wonderful, delightful group of sardines who have kept three generations chuckling in delight. The editor of this tribute to the great humorist quotes with approval Evelyn Waugh's extremely penetra-



Evelyn Waugh in full feather.

ling comment: "For Mr. Wodehouse there has been no fall of Man: no 'aboriginal calamity'. His characters have never tasted the forbidden fruit. They are still in Eden. The Gardens of Blandings Castle are that original garden from which we are all exiled. The chef Anatole prepares the ambrosia for the immortals of high Olympus. Mr. Wodehouse's idyllic world can never stale."

This is very true, so true that it is not surprising that it is generally golden summer in Wodehouse-land, with a benign sun or a full moon beaming down — unless, of course, one happens to be treed by an infuriated swan, in which case a downpour is inevitable. The snakes in the Garden are tough, snaky, thick-skinned secretaries dedicated to hard work, pig-straddling baronets and colonial explorers, but fortunately they never persuade the virtuous to set of the apple.

THE TRIBUTES to Wodehouse — now 80, but still producing his miracles with the dexterity of Uncle Fred in the springtime — are as well-written as they are affectionate; in fact, I prefer them to the obsequies to Waugh, perhaps because they are more plentifully strewn with quotations from the Master.

The next best thing to reading a new Wodehouse is finding favourite quotations from old Wodehouse. Claud Cockburn has some wonderful, and, I suspect, probably untrue stories about how Plum hit Mitteleuropa. He claims that admirers of the Drones in Hungary imitated that noblest of clubs by introducing the Bread-Throw, a rite based on high life as lived by Bertie, Cuffy and the rest of the lads. Cockburn also claims to have been asked in Vienna to address students on "P.G. Wodehouse — His Message."

Somebody else says that the Germans sent a spy into England, who was easily detected because he wore spats to satisfy a mythical Jeeves. Both books pay deserved tributes to the astonishing linguistic felicity of both humorists, their subtle and intricate plotting, their mastery of the apt quotation ineptly applied and so beautified, the classic simplicity underlying the complexity of their styles.

Wodehouse, like Waugh, acquired the aristocracy by adoption; in fact, the only humorist dealing with the dotty lords and ladies of England, who was to the manor born, was Nancy Mitford. But Waugh and Wodehouse created noble worlds that may survive the House of Lords. Both books are essential purchases for lovers of English humour.

Social reality

Peter Levi

IT IS FOOLISH to write poetry only for the readers of poetry. First it is unrealistic, since a great number of unpredictable adolescents read poetry, secondly self-limiting, and thirdly ruinous to the art. You must write also for the bricklayer in the next road, even though you assume in principle to be unacceptable to him, you can puzzle him in one way but not in another. This raises an appalling question in English terms of how there can be good English poetry when there are class divisions built into the language. Maybe this is a battle that has still to be fought, or maybe a change in society will bring us a new opportunity. It is certainly a responsible sense of social reality, as well as the influence of Brecht, that has made East German poetry so strong. It is probably as hard to import a new poetry as it is said to be to import a revolution. But in both cases it is better to notice what is going on. With the future of poetry nothing can ever be ruled out. Maybe poetry really is liberty guiding the People.

From the "Times Literary Supplement," Sept. 21.

SO YOU THINK YOU KNOW HEBREW

Try some of these

Hebrew words can come in great big families. You can ask a very simple question about any Hebrew word.

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2. Why should *tzup* which means a horn also mean a ray of light and also a fund? (Think of Michelangelo's Moses with the two horns coming from Moses' head — the world's most famous linguistic babu.)
3. Why should *tzup* heavy, have given rise to *tzup* honour?
4. Why should *tzup* mean to marry, to lift and to carry? (No — the ancient Hebrews did NOT lift their brides across thresholds of their new homes.)

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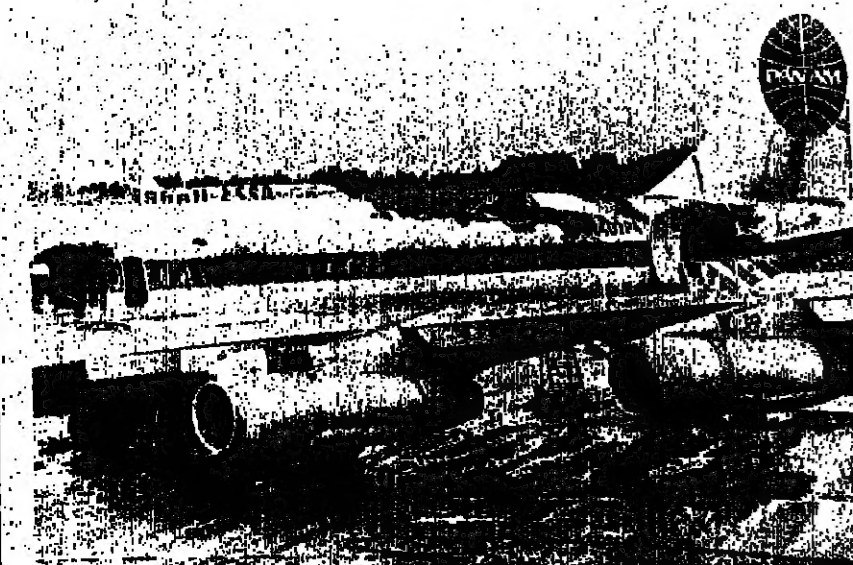


Pan-American hostess covers her face in horror.

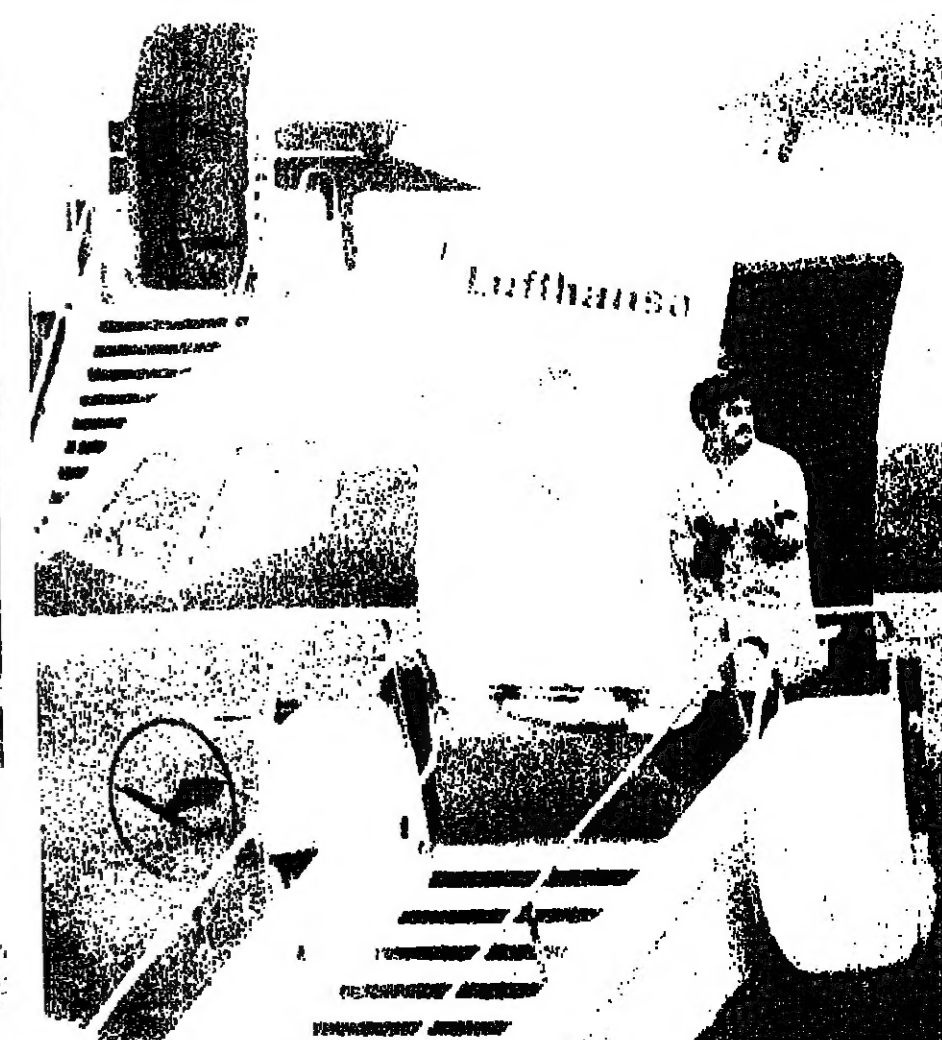
CLOSE-UP ON TERRORISM

Some of the remarkable United Press International photographs of last week's Arab terrorist outrage that began at Rome's Fiumicino Airport taking a toll of 33 civilian lives — 31 of them burned to death in the Pan-Am jet airliner blown up by the five terrorists before they hijacked the Lufthansa Boeing 737 which they finally surrendered in Kuwait.

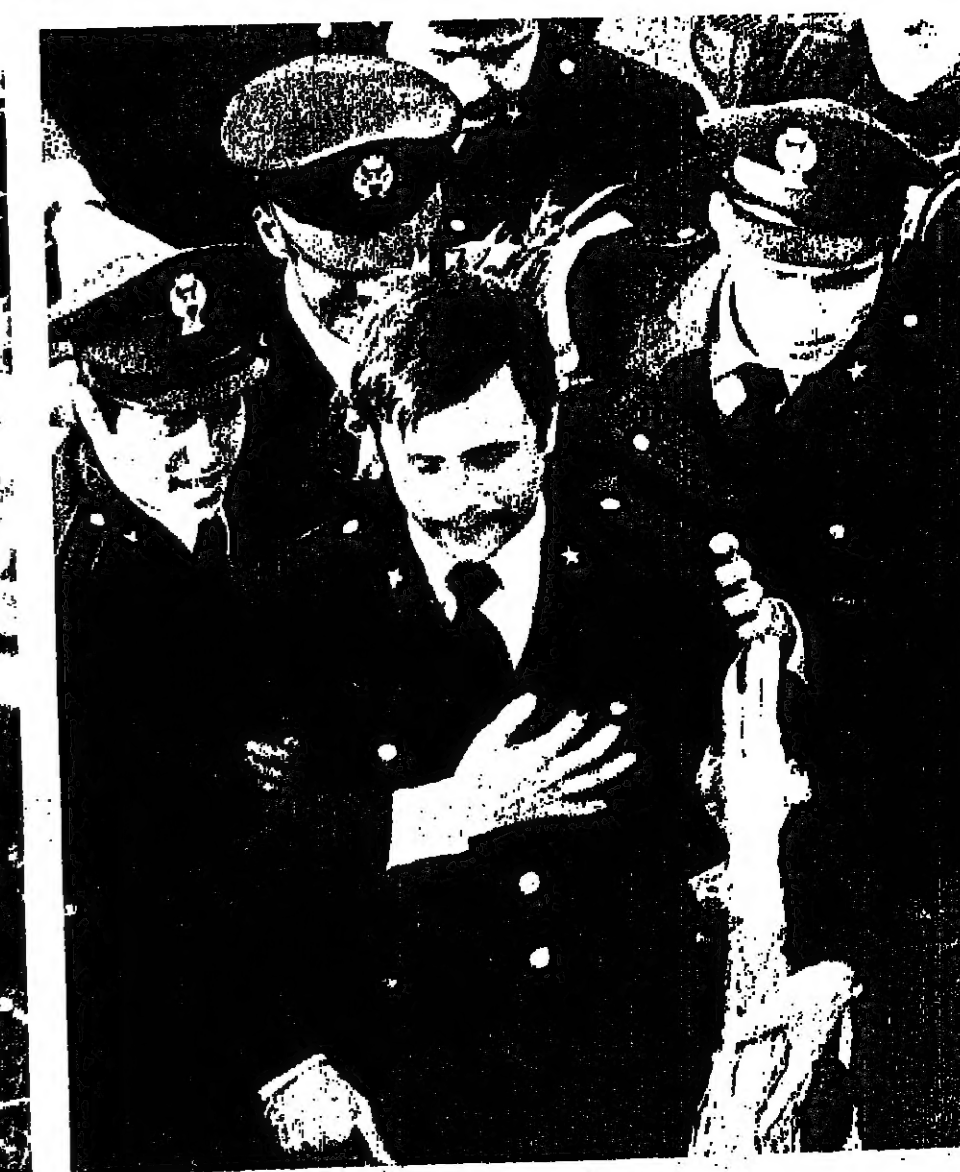
Charred fuselage of the Pan-American airliner after the bombing.



(Above) Terrorist, in black, points pistol at Lufthansa pilot and Italian airport worker. Wounded person lies on the tarmac. (Below) Greek army commandos surround plane at Athens.



(Above) Armed Arab in the hijacked jet. (Below) Released Italian policeman.



هكزامن لئيرل

ORT: STRIVING TO KEEP AHEAD

IT IS BY NOW a cliché that, in facing Arab armies, we have always relied on a "training gap" — the fact that the individual Israeli has a far higher level of technical competence and resourcefulness than the individual Arab, and that this is the key to our security in the face of overwhelming numerical superiority in manpower and equipment.

Cliche or not, "the last war proved this to be true, as never before," the Director of Ort in Israel, Mr. Joseph Harmatz, told me recently. "We must prepare ourselves for increasingly sophisticated military technology. And we are already doing so."

At the same time, he warned, "But we are also finding out how poor we are — poor, among other things, in really modern teaching equipment. We just don't have the money for it."

Mr. Harmatz has a first-hand opportunity to evaluate developments in military equipment, since Ort's diversified training programmes include those in which students — and, of course, graduates — are assigned to the army's technical branches. The results are more than interesting. Thus, anybody in a position to compare the design of an American tank with that of a Russian one will see that the former is built with the welfare of its occupants in mind: it is roomier, more comfortable, rides more smoothly, and thought has been given to such matters as sound-proofing. But all this is at a certain cost of military effectiveness. For instance, the American tank

Helga Dudman

— vis-a-vis the comparable Russian opposite number — is heavier and taller, which makes it an easier target, especially on a desert plateau.

Optical sights provide another example of the difference between Russian and Western concepts of military design. Those made in America are highly accurate, but require calculations by the men using them. By contrast, sighting devices manufactured by the Russians involve only a simple act of lining up the target, but are less accurate. What they lack in accuracy is made up for by the quantities used.

"The Egyptian and Russian concepts of men and equipment — the view that both are expendable, and are available in great numbers — turn out to be well suited to each other. It is an appropriate partnership," said Mr. Harmatz. (Incidentally, the name "Ort" comes from the Russian; it is an acronym for the Russian "Society for the Promotion of Handicrafts, Industry and Agriculture," and the organization, which is now an international one, was founded in Russia in 1880. But Ort's outlook today is purely Western, with stress on a high level of individual training and competence.)

SO MUCH FOR the philosophical viewpoint, which emerges logical-

ly from the daily work of Ort in Israel — running a chain of technical high schools and colleges, factory and apprenticeship centres and programmes, and adult training courses now involving over 40,000 students. The Ort network is, of course, only one aspect of the country's vocational education, which also includes Amal, Youth Aliya, the armed services' technical schools, and so on.

During the recent war, as often reported at the time, the country's vocational school students, from all these streams, performed many jobs on the industrial front. The 1967 call-up regulations permit mobilization of second- and third-year vocational students (but not — and this may come as a surprise — senior students in regular academic high schools).

Of the 25,000 11th- and 12th-grade students in the vocational schools throughout the country, 15,000 were found suitable for needed jobs, and of these, 5,000 were actually sent to factories and other establishments, to replace regular workers who had been called up by their army units. (These figures do not include efforts by other students within other frameworks, such as Gadna or direct volunteer work.)

"With all the criticism of things that went wrong, it is perhaps overlooked that industry continued to run very well," said Mr. Harmatz. "The productive sector worked beautifully. What broke down was transportation. For example, in an essential area such as electricity, 'the Electric

Yom Klippur War: he died in a road accident during his military service two weeks before the war broke out. His older brother Me-nahem, who was visiting the school while I was there, said: 'My brother was very modest. It turns out that he participated in three raids in Syria and Lebanon, but none of us ever knew anything about it until his commanding officer eulogized him at the funeral. As an army officer, and as his older brother, I should have known this little secret, but I didn't.'"

Corporation had hundreds of its men called up. Their jobs were filled in some cases by retired workers, but also by third- and fourth-year technical students. And as everybody knows, there were no breakdowns."

There have, however, been criticisms that such students were not always properly utilized. Mr. Harmatz laughed.

"Well, I disagree. Though perhaps I'm not entirely objective," On Yom Kippur, he was called up for reserve duty — and his job happens to be in the manpower office of the Central Command, dealing with the allocation of civilians to essential industries. It was true, he added, that many of the tasks which had to be done in the first days of the war called for unskilled labour. "But remember, our economy had become dependent on Arab workers, and during that period they did not turn up at their jobs."

THE EMERGENCY MEASURES had, it seems, largely positive aspects. For one thing, students' motivation was far higher than it usually is during the normal, peacetime grind. Often, said Mr. Harmatz, when technical-school graduates finally get into the industrial jobs they have prepared for, after army service, they find that it is not quite what they expected.

The noise is worse, the conditions not so clean as in school workshops, the foreman may be aggressive and not as understanding as their teachers. Under these conditions, they may drop out."

But this time, their introduction was under conditions which made such shortcomings seem irrelevant. In addition, real work in real

factories took the place of workshop instruction, from which the schools' instructors had in many cases been called up by the army. Students worked on actual jobs instead of in school workshops, but otherwise, lessons such as English, mathematics, Bible, and so on continued as usual. Some schools did close for a short period, others did not lose even a day.

This enviable record was due in large part to the efficient and devoted work of teachers.

"They were always ready to send students where they were needed quickly and efficiently. One morning, for instance, I telephoned the headmaster of one of our schools at home at 5 a.m. His wife answered and said, 'But Mr. Harmatz, he's already at the school.'"

So things went well, but there is a long way to go if our technical schools are to stay ahead of conditions which are changing at a dizzying pace. It seems clear commonsense that the school framework must be broadened. Anything else would be yet another luxury which can no longer afford. Mr. Harmatz believes that the vocational school trend may in the past have been "too modest." But the subject does not lend itself to showmanship.

"It is really quite boring to show visitors classrooms and workshops full of students. There are students everywhere — and our subject does not have, you see, the dramatic appeal of, say, you in aliyah or immigrant absorption. In fact, I would say that only the most intelligent of visitors can correctly evaluate the far-reaching and decisive importance of what we are doing."

I remember him as a bit wild

Lea Levavi

AT THE ORT Technical School in Givatayim, headmaster Israel Hochstadt recalled a few former students who served in the Yom Kippur War: "The Friday before it began Gershon came to visit us in a pilot's uniform. I had been his teacher when he studied here and I remember him as a bit wild. Now, suddenly, he was so serious. Later, we found out he was killed."

Rivka, the school secretary: "It hurts me to even think about this, but at one time I made a bet with Gershon that he'd never make it through the pilots' course. I told him you had to be serious to be a pilot. He won the bet."

Alexander was not killed in the Yom Kippur War; he died in a road accident during his military service two weeks before the war broke out. His older brother Me-nahem, who was visiting the school while I was there, said: "My brother was very modest. It turns out that he participated in three raids in Syria and Lebanon, but none of us ever knew anything about it until his commanding officer eulogized him at the funeral. As an army officer, and as his older brother, I should have known this little secret, but I didn't."

ACCORDING TO INFORMATION currently available, 11 boys from the Technical School were killed in the war. Nine were alumni of the school's various three- four- or six-year programmes. The other two were adult students — boys who had finished high school elsewhere, completed their military service and entered the school for two years of technical or practical engineering training.

"Since no lists have been pub-

lished," said Mr. Hochstadt, "we have no way of knowing if the information we have is complete. In one case, the parents notified us, and in another the commanding officer came to the school to tell us. We learned about the rest from their former classmates who came to leaving the school, I visited Ronnie Sternberg, a graduate who was wounded on the fourth day of the war. Ronnie is now recuperating at home and claims to feel 'wonderful' — though he still has to go to the Hadassah Hospital every week for treatment."

"When I was wounded, I didn't even realize it," explained the 23-year-old tank commander (though he had been in the armoured course there seemed to be no place for him in the Air Force). "In the very second I was wounded, I fired a shot. I think I was conscious all the time, but I seem to have lost a few hours somewhere between the time I got to Hadassah. They didn't have to put me to sleep on the way; I hadn't had much chance to sleep since the beginning of the war and I didn't have any trouble sleeping on the way to the hospital. Maybe that's where I lost those hours."

Ronnie had intended to begin his Ort studies this year, but does not know if this will be possible, since he is still in the army.

"I see no reason why they should lower my medical profile since this injury won't affect my ability to fight. What I'm really saying, I suppose, is that I don't want my medical profile changed. I was in the hospital 26 days, but I had almost no pain and as far as I'm concerned the whole thing isn't very serious. I saw much worse things in the hospital and I don't think I have anything to complain about."

THE FUEL CRISIS has brought out a rash of advertisements for devices claiming to save petrol in motor vehicles. Car owners, however, must ask the question: Just what does this mean, and is it worth while for me?

An advertisement appeared in The Post not long ago for the Phantom Electronic Ignition. This is one of the better-known fuel-saving devices being promoted these days. Its full name is the "G & S Phantom Solid-State Capacitive Discharge Electronic Ignition." It is an orange-and-black box, measuring 10x10x8 cm. and weighing 1.300 kilos. When attached to the engine of a motor-vehicle, it is supposed to give a high energy spark, more powerful than that of the normal ignition equipment. This makes the fuel ignite faster and more completely, therefore using fuel more efficiently. Savings in petrol can be "up to 20 per cent," manufacturers claim.

The two young men who make and sell Phantom in Israel are Philip Goldberg, an industrial engineer from the United States, and Avi Stein, an electronics engineer. Their modest-looking company is called G. and S. Engineering Co. Ltd., and is located in Rehov Alkali, behind the Rehov Basile fire station in Tel Aviv. Their Phantom capacitive discharge is similar to models on the market in the U.S., they told me. However, they say theirs is adapted to the warmer climate of Israel.

One of the uses of electronic ignition is to help start cars on cold or wet mornings — because it gives a more powerful spark. This, in fact, was the original purpose of the device's predecessor on the American market, the "transistorized ignition."

But the purpose of today's electronic ignition is not merely to get the car started in the morning. It is to keep the fuel re-igniting efficiently throughout the driving process. Just how much fuel this can save depends on your authority: Phantom's co-partners told me they "would not be surprised if it saved 12 per cent," but said savings could be "20 per cent or more." They say they cannot guarantee any figure because it depends partly on how you drive. If you use the extra power to hot-rod your vehicle, obviously you will save nothing in fuel. And if you use your car very little, it would take you a long time to have enough fuel to cover the original outlay of money for the device.

ANOTHER ISRAELI manufacturer of electronic ignition devices, Electronics Beit Keshet, of the Galilee kibbutz of that name, claims a fuel saving of "five to 12 per cent" by our tests. This brand is also known to most Israeli garages, but has not been as well advertised to the public. The mechanics at the large Shimshon garage in Tel Aviv, for instance, work with both brands, and a mechanic there told me he would estimate a fuel saving of "five to six per cent" with either device. There is — or was — a third manufacturer of an electronic ignition gadget, Hoder of Tel Aviv, but its telephone number does not answer these days — whether because of the emergency mobilization or because it is no longer in business is unclear.

Everyone to whom I spoke about electronic ignition devices agreed that they produce a considerable saving in the life of spark plugs and points (called *platinot* or *maggam*, in Hebrew). At least one car manufacturer in the U.S., Chrysler, has made electronic ignition standard equipment on all cars from 1973. The Dodge plant in Nazareth (a Chrysler subsidiary) is using them. Most other car manufacturers offer electronic ignition as optional equipment.

Phantom sells its electronic ignition, with a three-year guarantee, for IL280, including in-



station by its own agents throughout the country. (For information, telephone 03-441280). Beit Keshet offers its product at IL210 direct from the factory, Beit-Keshet, Lower Galilee, Tel. 065-37646, with install-it-yourself instructions. Most garages charge IL50 or so for installation.

Beit Keshet manager Avraham Vardi says promotion plans for its ignition device have been up set this season by the war, and even its distribution has been somewhat scanty. Much of the plant personnel is either mobilized or busy working on electronic orders for the defence establishment. Phantom, on the other hand, has not been affected as much by the war, partly

because some phases of its manufacture are done by handicapped workers at Ilan sheltered workshops.

I ASKED the Automobile and Touring Club of Israel for its opinion of electronic ignition and other devices claiming to save fuel. Its assistant general secretary, Bruce Yacobi, told me that the Phantom electronic ignition is recommended equipment by at least three major car manufacturers who sell in Israel. He had also heard of the Beit Keshet device, but was less familiar with it. He added that the Automobile Club cannot officially endorse any equipment unless it has the backing of some public body — the Standards Institute, the Technion or the Ministry of Transport. There is no official standard as yet for electronic ignition devices.

Mr. Yacobi did say, however, that an electronic ignition, properly installed, would probably give a saving in fuel in the region of 10 per cent. It would also make starting easier on damp mornings. In his own car, Mr. Yacobi overcomes morning dampness by putting acrylic spray on the lead wires — "but you have to know what you're doing, or this can be dangerous to the equipment."

"The best fuel-saving gadget is a careful driver," Mr. Yacobi states firmly. The secret to fuel economy, he said, is "gentle acceleration, nothing sudden, gentle braking, even

gentle steering." If you're driving at 70 km an hour and you jam on the brakes, you probably waste enough fuel in the heat of the brakes to travel for another half a kilometre, he estimates.

When you have your gas tank filled up at a petrol station, there is a common practice which wastes fuel: your tank has an automatic cut-off point, but the attendant usually puts in a few more squirts with the hose to fill it up to the very top. When you start your car, the excess spills over through the overflow valve, and you can "easily lose a litre of fuel, enough to drive another 10 km."

Mr. Yacobi recommends asking for a specific amount of petrol rather than saying "fill 'er up." Or tell the attendant politely but firmly not to squirt in anything beyond the automatic cut-off.

Some people would disagree. Mr. Yacobi admits, but he advises drivers to "start your car in second gear if you are on level ground. This gives a marked saving in petrol." He says his authority for this is a major automobile association abroad. He also advises "utilizing your top gear to the maximum. While you shouldn't shift to top gear before the speed of the car warrants it, don't delay shifting into top gear either."

PROPER CARE of your car also saves petrol. Heat and dust are enemies of the mechanism, and Israel's climate is harsh on cars. Change your oil at the intervals recommended by the local dealer for your make of car — he knows the local conditions better than the manufacturer abroad. Spark plugs should be kept clean and replaced when necessary, and points should be kept clean — for a clean and even spark. Make sure that the air filter is absolutely clean; this is one of the most neglected features on a car, says Mr. Yacobi.

Because many garages are short-staffed these days, do what you can to look after your car yourself. But be sure you know what you are doing. Proper adjustment of the carburettor is important — but this generally requires the services of a mechanic. Maintain proper air pressure in the tyres. Especially these days, when all good Israelis are filling up their cars with soldiers and other extra passengers, the tyres need slightly higher pressure than normally. Under-inflated tyres not only wear out faster, driving, nothing sudden, gentle braking, even

over-inflation is bad too. It also wears out tyres and gives a "hard" ride.

If you have a luggage rack atop your car and do not need it, take it off. "A luggage carrier can cut down up to 10 to 12 per cent of the efficiency of the car, because of the wind resistance it sets up," Mr. Yacobi says.

He suggests that every driver check his fuel consumption carefully for one week, and then begin following all the above advice for better driving and car care. If all the advice is followed, he says, it could result in a "20 per cent saving in fuel consumption." An already careful driver, of course, will not find himself saving nearly as much.

THE MOST sensational of the recent petrol-saving advertisements was one which appeared in this newspaper and read: "Car Owners: Join the Petrol and Pollution Savings Club introduced by International Services. You pay one fee of IL20 for membership. For economy and better mileage. Your membership entitles you to priority in obtaining one of the first Petrol Saving and Pollution-Control Devices at a special price. This device saves up to 50 per cent in petrol and oil, cuts pollution to a minimum and renews your engine."

I telephoned the listed number (02-281816 or 02-390880) and got the following additional information: International Services is a locally registered company and the promoters of the Petrol and Pollution Savings Club are Nat Horowitz, formerly of Sydney, Australia, and Abe Avishai of Jerusalem. Both are salesmen, not professional engineers. They say they own the patent rights to make and sell in Israel an Australian invention called the "McWade Emission Control Unit (E.C.U.)."

Mr. Horowitz explained this to me as a kind of filter which replaces the regular air filter on the carburettor. The E.C.U. works both electronically and chemically, he said. It heats the petrol and also reacts with it chemically before the petrol sprays into the carburettor. This both increases its efficiency and virtually eliminates exhaust fumes.

Inventor McWade himself is due shortly in Israel and is to spend 45 days in the country lecturing about his invention.

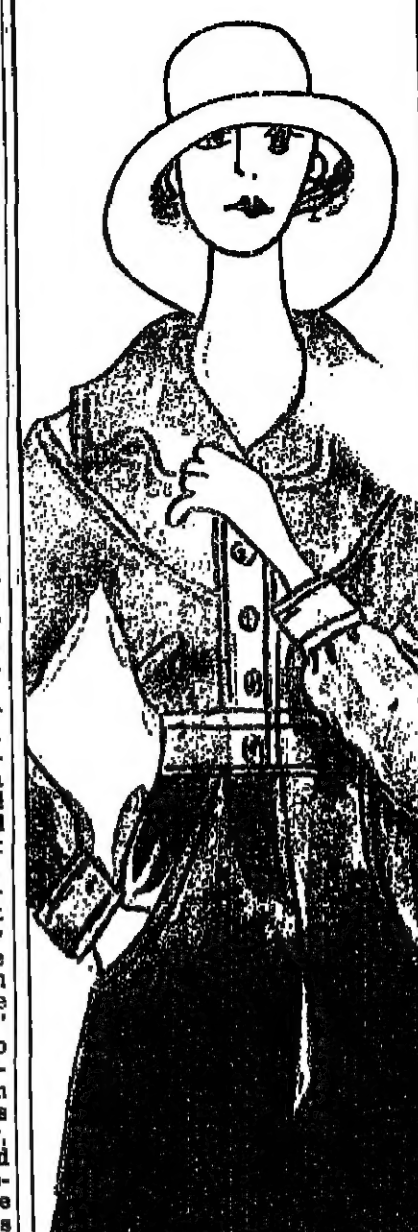
Why the membership club instead of an outright sale of the E.C.U.? Messrs. Horowitz and Avishai say that they have not yet gone into production with the E.C.U. Different makes of cars require different sized filters, and the partners want to see how many orders they get for various makes before they begin producing them. This is expected to take one to three months.

Meanwhile, the IL20 membership fees will go into a bank account, they say, and members will get a IL20 reduction in the eventual price of the product — expected to be "about IL200." They also promise a money-back guarantee if fuel saving is not at least 20 per cent.

The offices of the Petrol and Pollution Savings Club are at 18 Sderot Eshkol, Flat 13, Jerusalem. Mr. Horowitz' own car, a Morris Mini-Moke, is so far probably the only one in Israel to be equipped with the McWade E.C.U. He says he gets 50 per cent more mileage with the device on his car than he did before — "60 miles to the gallon instead of 40 miles before." He also says he needs to add a pint of oil only once in five weeks, instead of once a week as before.

Percentage figures on fuel saving tend to be tricky. To get 50 per cent better mileage is not the same thing as saving 50 per cent on your fuel bill. Still, this is like 30 per cent. Still, this is a significant saving. One might say a revolutionary one. If true, it could mean a major reduction in personal and national fuel consumption for motor vehicles.

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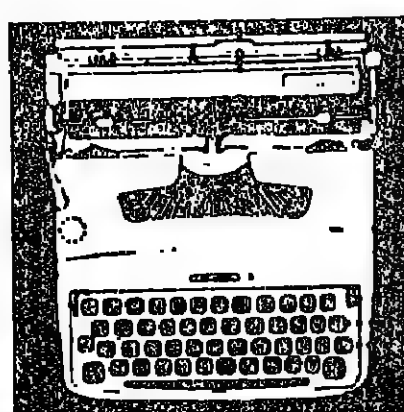
EST. OR. Striplin and 190 Dizengoff Tel Aviv Tel. 03 622769 Open 8.1, 4-7 p.m. Fri. until 100

Any excess baggage?

ISRAEL REVEALS TO almost every visitor a different aspect of human behaviour. On the whole, people find what they are looking for. They come with preconceived ideas, confirm them, and go home deeply satisfied with their intelligence and perceptivity. Highly suspicious of any assaults on their opinions, they cleverly reject any contradictory presentations as attempts to pull wool over their eyes. These efforts are always foiled by their cool, experienced appraisals. I have, as a representative of the citizenry, been castigated as a Communist, a Fascist, an oppressor of a helpless minority and a cowardly appeaser of those who avowedly want to destroy us.

Fortunately, most of our guests take a benevolent view of our activities and enough praises have been heaped on me — as a representative of the citizenry — to be rather embarrassing. True, I point out and explain our developments and institutions as if I had invented them myself; but to be personally complimented on my stand on the Canal, and my dogged counter-attack on the Golan, not to mention my sturdy independence, my brave refusal to be bullied and my political acumen is though well deserved, difficult to answer with becoming modesty.

THE YOUNG American journalist whom I met on her way home is a shining example of everything a tourist should be. Every Israeli she has met is either a hero or



a charmer or both. Cases of overcharging and boorishness she writes off as quaint aberrations of the national character. She even professes to enjoy the taxi ride, which fills me with terror. The driver, recently released from military service, has not yet adjusted himself to civilian life and charges at every vehicle and all other obstacles on the road as if he were still at the wheel of his tank. However, he is not too preoccupied to ask Karen what she will take for the small portable typewriter she is carrying, as it is just what her daughter needs to further her studies in English. He tries it out with his right hand while Karen leans on his shoulder to instruct him. Naturally he cannot give too much attention to the road, but conscientiously reduces his speed to eighty while he is busy with other matters.

At once a voice from the back informs her that such a machine, new, would cost at least twice what the driver is prepared to give. The gentleman next to him says he is also looking for an English typewriter, as he has a lot of relatives in the States who profess to find his handwriting illegible. A slight diversion now occurs while we discuss the location of his family, because which of us doesn't have cousins in America? When we have all exclaimed about the wild coincidences of the uncle of the baker near the window living not ten blocks away from a dear friend of the lady beside the driver, we debate the ethics of the proposed sale.

Some passengers, now fiercely partisan, insist that Karen should stick out for the highest price, while others feel that the driver has a prior right to purchase. The gentleman at the back, outnumbered, says very well, but he would like to bid for her camera and, having ascertained what is in the small leather case, for the electric hair-dryer, an appliance his wife has always wanted. In that case, asks the lady in the front, would Karen be prepared to part with the attractive shoulder-bag she is wearing? The lady can provide her with a plastic carrier to transfer the contents into.

The bargaining goes on, hotly pursued by everyone but the owner of these desirable goods. She is too busy adding to her collection of vignettes to be published in her home newspaper. At Lod, relieved of any possibility of being charged for excess baggage, she bids us all farewell and promises to come back soon. She has noted down the seven addresses where she can come and stay on her next trip, and assures us that only in Israel could she have had such a wonderful taxi ride.

CULINARY NOTES Haim Shapiro à la russe...

EVEN SOME GOOD and experienced cooks complain that the wild mushrooms to be found in Israel are not particularly tasty. This is a moot point, but the fact remains that picking wild mushrooms is a fine way to spend a sunny winter day, and this should more than compensate for any extra trouble in the cooking. Moreover, in these days of pinched pennies, one shouldn't shun one commodity which is free.

The most common variety, and the safest because there is no poisonous kind that looks like it, is the large, liver-coloured mushroom (*orait* in Hebrew), to be found in pine forests. At first these seem to be hidden by the underbrush surrounding the pine trees, but with practice, you can find them easily. If by chance you pick a mushroom that has begun to spoil or has been nibbled by an animal, leave it in the open with the bright yellow underside up, so that the spores can scatter and germinate more mushrooms.

Depending on the dampness of the ground, the mushrooms range from meaty and firm to soggy. The firm mushrooms may be dried by stringing them near the base of the stem and hanging them in the sun or near a heater. Any dirt should be wiped, not washed off, as they tend to soak up water. Once dried, they keep for months in an airtight container. To use the dried mushrooms, which are remarkably like Chinese

dried mushrooms, wash them in cold water, pour boiling water over them, and let them stand until they are pliable enough to cut. They may then be sautéed or added directly to soups and stews.

However, it would be a shame to go out picking mushrooms and have none of them to eat right away. Clean the mushrooms by scrubbing away the soft underside and peeling off the brown skin above. This completed, you will find that the mushrooms have been reduced in volume to about half, and you will resolve to pick more next time.

ONE OF THE most simple and tasty ways of preparing these fresh mushrooms is *champignons à la russe* (*champignons* in France refers to all mushrooms and not just *champignon de Paris*).

First slice a few onions or better yet a leek, and cook it in a generous quantity of butter or margarine until it just begins to brown. Add the mushrooms, sliced but not too finely. They will immediately begin to exude liquid and should be cooked, stirring occasionally, until this is completely evaporated.

At this point sprinkle in a tablespoon of flour and stir until it is completely blended with the butter. Lower the flame and add a container of sour cream. Cook, stirring constantly, for a few more minutes, season with salt and pepper and a little grated nutmeg, and serve.

A slight variation involves picking wild thyme at the same time as you pick the mushrooms. This is a spiny shrub with small green buds and possibly tiny purple flowers. Crumble the buds with your fingers to see if you have found the shrub with the distinctive thyme aroma. In this case, add a stick or two of thyme at the same time as the mushrooms, and remove it before serving.

Dr. Dov explains Spots before the eyes

MANY PATIENTS come to the ophthalmologist complaining of seeing spots before the eyes, especially when looking at a flat, bright surface or into the sky. The spots float up and down or from side to side with movements of the eyes often resembling flies or threads; and when they first appear, they are frequently associated with flashes of light, like lightning or electricity. In the vast majority of cases these symptoms are not serious, but the patient must be thoroughly examined, especially if short-sighted, because they are occasionally caused by a disease of the retina.

The eye is filled with a transparent, jelly-like protein called the vitreous. As we get older, this protein undergoes degenerative changes in which the protein contracts and threads appear within it. If this contraction occurs suddenly, the protein moves forward a little in the eye and any threads in it throw a shadow on the retina. The patient sees this shadow, or shadows, as spots and threads. These changes in the vitreous are a perfectly normal aging process, and have no significance whatever as far as disease is concerned. However, they may in rare cases cause changes in the retina such as retinal holes or tears, which can in turn lead to the development of a serious condition, namely, detachment of the retina.

If examination of the eye reveals a retinal hole or tear it is possible, not always necessary, to treat the condition by making a tiny burn on the retina in the area of the hole. Such a burn can be produced by a beam of highly-concentrated light, which is directed into the eye through the pupil from a special instrument without the need of a surgical operation. A more modern and accurate method of producing a burn of the retina is by the application of laser rays. There are probably more laser coagulation instruments in Israel per million population than in almost any other country in the world.

THE QUESTION of whether or not to treat a retinal hole in any particular case in order to prevent the development of a retinal detachment has given rise to much controversy. Some ophthalmologists treat nearly all holes and some treat very few. Most patients, when told that they have a hole in the retina, expect to have it treated, but recent research work, including a large project being carried out in Israel, indicates that most retinal holes should be left alone.

If a retinal detachment occurs, there are usually more serious symptoms, such as blurred vision or the appearance of a "curtain" in front of the eye obscuring either the whole or part of the eye's field of vision — frequently the lower part. A retinal detachment, of course, requires immediate treatment. Usually, the patient is put to bed with both eyes bandaged for several days before undergoing an operation. Until about 50 years ago, retinal detachment was an untreatable condition; but thanks to the work of many European, and later American, ophthalmologists the cure rate for retinal detachment has improved to over 95 per cent.

Dear Citizens of Jerusalem,



The time has come for a change in Jerusalem's Municipal leadership.

The time has come for this city, holy to you and all traditional fellow Jews to have a Mayor who understands what Jerusalem stands for.

You can elect him!

Sincerely,
JOSEF GOLDSCHMIDT, M.K.

VOTE
CHAZIT DATIT LE'UMIT

 HAMIZRACHI-HAPOEL HAMIZRACHI

GIVE PEACE A VOTE!

THE INDEPENDENT LIBERALS

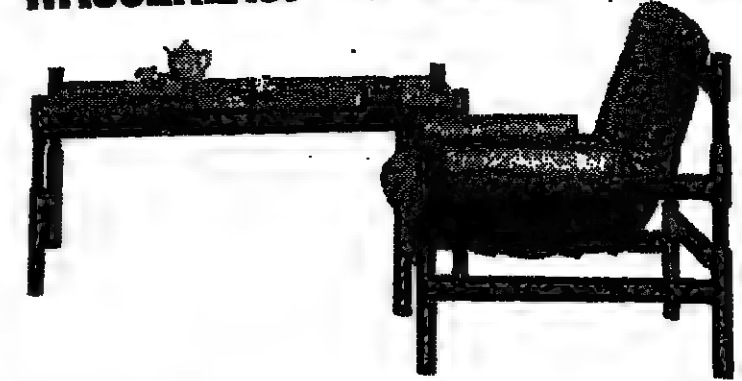


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RESIDENTS OF THE NORTHERN AREAS AND THE KRAYOT PLEASE NOTE

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AND NOW, A SENSATIONAL
OFFER FOR EVERY BUYER

A fully furnished and equipped kitchen with all electrical appliances and all cupboards.

AN INTERCOM, PARLOPHONE,
AND ELECTRONIC GATE OPENER

The building is located in a quiet area, 10 minutes from Rehov Ben Yehuda, at 30 Rehov Hahagana, French Hill, and has a view that cannot be obstructed; on one side Golden Jerusalem and the Judean Hills, and on the other, the Dead Sea and the Mountains of Moab. Its altitude is 900 m. and the air is not polluted. Buses stop near the entrance.

WHICH OF YOU WILL BE THE LUCKY ONES?

Only a few flats left; first come, first served.

Apply on the spot or next door,
to the permanent caretaker, at No. 32.

A WELCOME AWAITS YOU BUT — AND THIS IS THE
MAIN THING — WITH ALL THESE LUXURIES THE
PRICES ARE AS LOW AS OF NORMAL FLATS
ELSEWHERE.

I.B.C. (Israel Building Co.), 32 Rehov Hahagana, French Hill,
Jerusalem.



MINISTRY OF HEALTH

A refresher course for operating theatre nurses
will be held at the School for Nurses,
Rambam Hospital, Haifa

The course will open in January 1974.

Length of the course will be 9 months.

Conditions of acceptance — nursing certificate.
For registration please contact the Administration,
School of Nursing, Rambam Hospital, Haifa.



MINISTRY OF HEALTH

Registration has begun for a non-residential course in
practical nursing

for men and women with families.

The course will open in February 1974 at the Hillel Yoffe
School of Nursing, Hadera.

Length of the course will be 18 months.

Conditions of acceptance — at least 8 years' schooling.

For registration please apply directly to the Principal,
Hillel Yoffe School of Nursing, Hadera.



המפלגה הליברלית העצמאית

LAMED AYIN
The Independent Liberal Party

"Well, there's Golda. And that's Moshe Dayan, of course.
And over there,

THAT'S URI AVNERY!"

For thousands of foreign visitors, diplomats, journalists,
Jewish leaders, tourists, Arabs from the occupied territories
— Uri Avnery was one of the three or four outstanding mem-
bers of the Knesset. Why? Because Uri Avnery represents
something unique — the spirit of Israeli non-conformism, of
Jewish humanism, of Sabra patriotism. Not a bad mixture,
either.

NOT EVERYBODY

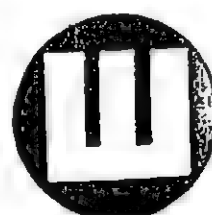
likes Uri Avnery. As a matter of fact, he has quite a few
enemies. Bureaucrats, who have been plagued by his relentless
questions about their treatment of people's rights. Those res-
ponsible for the dirt and noise in our streets, the destruction
of our environment, the corruption of our public life. No, they
really don't like Uri Avnery, and who can blame them? But

IF YOU WANT

an independent member in the next Knesset, a member who
can neither be bought nor intimidated, who has an unequalled
record of attendance, of vigour and initiative, and above all,
a man whose name has become around the world a symbol of
Israel's desire for peace —

VOTE FOR URI AVNERY!
MERI (Haolam Hazeh)

If you want to help — call Tel. 283288/9. Tel Aviv,
71 Rehov Bar Kochba. We need you!



DEMOCRATIC HAIFA SHOULDN'T BE RULED BY THE LEFT BLOC OR ITS "STRONG MAN" ALONE, NOR SHOULD IT BE DEPENDENT ON THE RIGHT OR ORTHODOX PARTIES

Haifa needs a Coalition administration with the Independent
Liberals as a central party, strong enough to play an important
role.

The Independent Liberals will fight especially
FOR CONTACT BETWEEN THE VOTER AND THE COUNCILLOR
FOR DEVELOPMENT WITHOUT DESTROYING THE CITY'S
BEAUTY

FOR MORE CLEANLINESS, BETTER TRANSPORT, AGAINST AIR
POLLUTION
FOR MORE HOUSING FOR YOUNG COUPLES, PARENTS' HOMES
AND SLUM UPLIFTING, AND AGAINST EXPENSIVE
PUBLIC BUILDING

Dr. Gideon Kaminka, Architect, City Councillor, heads the list of the
Independent Liberals for the new Council. He is followed by Jakob
Rechtes, Director of The Jewish Agency, Haifa, City Councillor, Chaim
Janoulovici, Accountant, Sotam, Benno Schoenfeld, Treasurer, Rasco,
Daniel Waagenaar, Quantity Surveyor, Mrs. Ellen Golan, University
lecturer.

VOTE **ל** FOR HAIFA

THEATRE / Mendel Kohansky

A pretty busy place

THE JERUSALEM Theatre has been called many names, the most frequently used one being The White Elephant. A campaign of vilification started in the press before the inauguration in 1963, with this writer, who considers theatre buildings a necessary evil, if indeed necessary at all, contributing his modest share.

One objection to the huge, lav-
ish building has been its size
and lavishness; but the chief
argument against the forbidding
stone fortress was the putting of
the cart before the horse, erect-
ing an edifice for a non-existent
theatre company, instead of doing
the reverse — organizing a com-
pany and then building a home
for it.

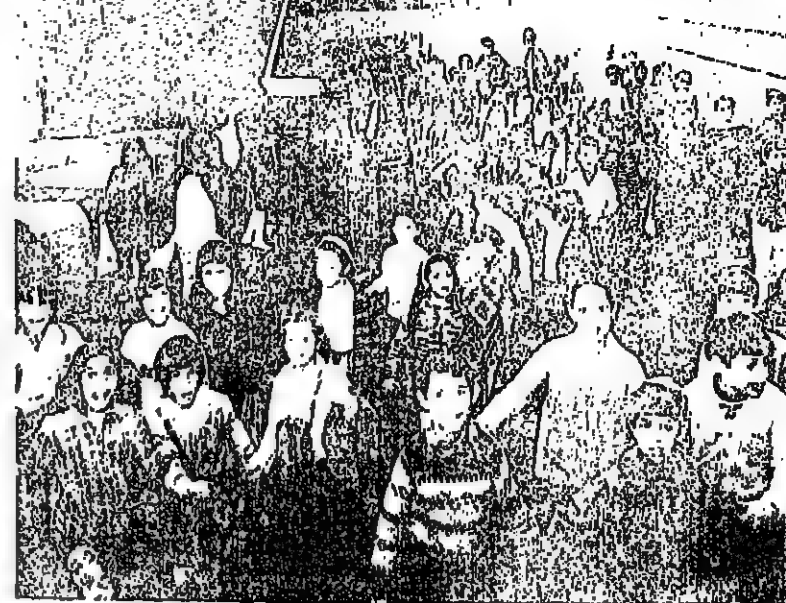
In fact, nobody seems to have
known, when it was being plan-
ned and built, exactly what pur-
pose the building was to serve.
About a year after the inaugura-
tion, Mayor Kollek gathered a
group of people with professional
interest in the theatre for a con-
sultation — thus reversing the
logical procedure. Had he done
that when the building was only
a gleam in the planners' eyes,
these people might have been able
to offer valuable advice.

The conference did not
produce any results. As a
silent participant, I remember the
semantic confusion in the dis-
cussion concerning the meaning of
the word "theatre" which is both
an organization creating theatre-
cal art and a building in which
this art is performed. Thus, when
someone at the conference said
that Jerusalem finally had a

theatre, he was right if he meant
that such a building with all the
equipment needed for presenting
the most elaborate shows indeed
existed, but was misleading the
listener, who might have thought
that a theatrical company was
finally established in the Capital.
Avital Mossinsohn, who about
ten months ago took over the
management of the Jerusalem
Theatre, wants to end this se-
mantic confusion, and prefers
to call the institution a Centre
for the Performing Arts — in
other words, a glorified hall for
hire.

AS A HALL for hire — a rather
selective one as I shall soon ex-
plain, as well as a superbly equip-
ped one — the Jerusalem Theatre
has been a pretty busy place.
In a report to the Board, Mr.
Mossinsohn pointed out that the
building has in the past year
been busier than the other three
buildings in Jerusalem serving
the same purposes (Beit Ha'am,
Mitchell House, Binyanei Ha'evo-
ma) combined. In normal times,
the building is occupied almost
every evening of the week and
occasionally in the morning too,
which would also make it the
busiest building of its sort in the
country. In a month chosen at
random, there were nine theatrical
performances, seven events of
various kinds, four concerts by
local ensembles and one by a
visiting one.

What makes the Jerusalem
Theatre different from other halls
for hire is first of all the sub-
scription programme, which of-
fers subscribers five theatrical



Excited children through the Jerusalem Theatre foyer. (Werner Braun)

performances per season, the
shows being selected by a rep-
ertory committee. Thus a theatre-
lover Jerusalemite (the prospec-
tus has on the cover a drawing
of Shakespeare saying, "If you're
not prepared to see at least five
plays a year, don't open this
brochure") can see five plays per
season presented by Hahimah, the
Camori, the Haifa Theatre, at a
reduced price. He also gets re-
ductions on tickets for concerts
and other events taking place in
the building. The repertory com-
mittee which selects the five
shows also decides which plays
generally can be shown in the

building, thus maintaining a qual-
ity standard. In one case a rep-
ertory production was not
shown because the producer would
only agree to a package deal
which included an inferior piece
of goods.

This policy does not exclude
popular entertainment. The ma-
nagement and its repertory com-
mittee take great care to see
that the building does not be-
come a fortress of the elite seek-
ing highbrow art, and they thus
admit all popular entertainment
of quality. One such recent show
was Yoram Gaon's "Mediterranean
Love".

MUSIC / Yohanan Boehm

Diplomatic strains

THE ISRAEL PHILHARMONIC
Orchestra has returned from a
"blitz" tour of four European
countries, cramming five concerts
and a television session into eight
days — which included two days
of travelling and one Shabbat.

A concert at London's Royal
Albert Hall — the seven-thous-
and seat hall filled to overflowing,
with some tickets costing
£100! — was conducted by Daniel
Barenboim, with Arthur Rubin-
stein as soloist in Beethoven's
Fifth Piano Concerto. Then on to
Holland — Amsterdam and Haar-
lem, a surprise appearance by
Yehudi Menuhin in the latter city,
probably as a demonstration of
solidarity, joining follow-violinist
Yitzhak Perlman, in Bach's
Double Concerto. Then came a
concert in Brussels and a final
one in Bonn where a full TV
programme was recorded for
screening in four Central
European countries.

On all these dates, Moshe At-
zmon conducted and Perlman was
the soloist. Apart from London,
where the concert had been or-
ganized by the Jewish National
Fund, all the events turned into
"diplomatic" occasions attended
by mayors, district governors,
government officials and public
personalities. In Brussels, many
NATO and EEC officials came to
hear the IPO and, maybe, show
their sympathy.

The "Guardian" described
the IPO in its review as a
"public corporate ambassador of
the country"; and, indeed, the

Orchestra has often gone abroad
at special times — not to make
money (this time, too, it was
only paid its own expenses), but
to carry out a particular mission:
to speak to people in the language
of music, to make the voice of
cultural achievement in a world
of hate, misrepresentation and
apathy, trying to encourage a re-
turn to civilized dialogue and an
intelligent exchange of ideas.

This, of course, is not unusual
— when the Cold War between
Russia and the Western world
thawed a bit, the first fruits of
the "new era" was the exchange
visit of artists, orchestras and
ballet groups, bringing about a
more human attitude towards
"the other side."

WHENEVER political movements
have imposed their suppressive
attitude on social and cultural
structures — the French Revolu-
tion in 1789, the Bolshevik Revo-
lution in 1917, Mussolini in
Italy, Hitler in Germany, Franco
in Spain — there have been glar-
ing examples of a negative im-
pact on the musical field. Music
and musical creation have been
pressed into service for propa-
ganda purposes (not so much per-
haps, in Italy and Spain), to glo-
rify the achievements of the sys-
tems and their leaders. This has
been a reaction to the parallel
hymns of praise glorifying counts,
princes, archbishops, kings and
kulers in the past. Those musi-
cians who refused to submit to

the orders of the dictators chose
self-imposed exile. Among them
were Toscanini, Casals, Stravin-
sky, Hindemith, Adolf and Fritz
Busch, Bartok to name only a
few.

"German" music was banned in
England for a time during World
War One. All Jewish composers
and artists were forbidden in Nazi
Germany. Anti-social music (what-
ever that may mean) was severe-
ly censored and "redirected" by
the Communist Party in the
U.S.S.R. Strauss, Wagner and
Lohar are taboo to many in Is-
rael for their association with the
Nazi regime or their virulent
anti-Semitism.

Interesting in this connection is
the story that the Nazis came to
Richard Strauss and asked him
to write new music for Shakes-
peare's "A Midsummer Night's
Dream", to which his reply was:
"But gentlemen, there is already
such beautiful music for it. You
don't need me for that." But
Carl Orff accepted the commis-
sion, and his music replaced Men-
delssohn's score for the duration
of Hitler's Reich.

These thoughts were sparked
off by a news item in "Ma'ariv"
that the Japanese Navy Orchestra
had refused to play the "See the
Conquering Hero Comes" from
Handel's oratorio "Judas Mac-
cabeus" — the piece traditionally
played at the Tokyo crowning of
the table tennis champion.

The reason given was that this
was "Jewish military music" and
could not possibly be played at
the present time!

The composer meant the oratorio
to be performed at the celebra-
tions planned in London to
mark the victory of the Duke
Busch, Bartok to name only a
few.

The Japanese are probably now
frantically searching for a piece
of victory music of an Arab char-
acter to please their oil-produc-
ing friends.

The Triumphal March from Ver-

di's "Aida" springs to mind, but
there is a snag here: although
this opera celebrated Egypt's vic-
tory over an enemy — it was
the predecessor of Nureyev
(Amonasro, the king of the Nu-
bians/Sudanese) who was destroy-
ed by the noble Egyptians. As
far as I know, there is no piece
of music commemorating Saladin's
victory over the Crusaders or
for that matter any other
victory of Arab warriors over the
infidel.

MEANWHILE, at the Jerusalem
Khan the management deals less
with population statistics and
more with theatre production.
Here, too, the war had its effect.
A production of Goldoni's "A
Servant of Two Masters" was al-
most ready at the beginning of
October and had to be shelved
because some of the actors were
mobilized. The theatre then turn-
ed to something less ambitious,
and is now showing, with a tiny
cast, a double bill consisting of
Chekhov's "The Proposal" and
"The Anniversary" — two very fun-
ny pieces which are a great hit
with soldiers. The Khan's artistic
director, Michael Alfreids, intends
to build up a repertory of short
plays which would make the the-
atre more mobile and its per-
formances more flexible, in keep-
ing with these uncertain times.
In rehearsal now are two one-act
plays by Strindberg.

RADIO FOR MUSIC LOVERS

TODAY: 08.05: Teleman: Quartet;
Grieg: String Quartet, 09.05: Schumann:
Intro & Allegro (Laks-Aronovich); Pro-
kofiev: Classical Symphony (Caplan);
Bach: Toccata and Fugue in D minor
(Zilberman); 10.05: Schubert: Symphony
No. 8 (Foss); Mozart: Overture & Aria
"La Nozze di Figaro" (Herzog-Foss);
Erich: Slow Movement (Aronovich);
Honegger: "Pacific 231" (Rosen); 12.05:
Debussy: Saxophone Quintet; Suk:
"Rising", 1.25 p.m.: Brahms: Seren-
ade No. 2 (L.S.O.-Kertész); 3.05 p.m.:
Beethoven: Romance No. 3 (Stern);
Symphony No. 5 (Bernstein); 5.05 p.m.:
Vivaldi: Concerto for 2 Oboes, 3 Cla-
rines; Mahler: Symphony No. 5 (Bolt);
Verdi: Cello Sonata, op. 5, 1 (Ter-
rell).

SATURDAY: 08.05: Pergolesi: Concer-
tino; Haydn: Symphony No. 31, 1.05
p.m.: Mozart: Piano Concerto, K. 595;
Scriabin: "Firebird", 3.05 p.m.; Beeth-
oven: Quartet, op. 18, 5 (Zilberman);
Ravel: Quartet (Amati); 5.05 p.m.: H.
Reine on Music and Musicians.

SUNDAY: 08.05: Dvorak: Rondo (Gen-
dron); Wolf-Ferrari: Intermezzo; Chopin:
Fantasy; Grieg: Symphony No. 2; 1.05
p.m.: Copland: Royal Concerto; Mar-
cello: Oboe Concerto; C.F.E. Bach:
"Canons"; Haydn: Symphony No. 37,
3.05 p.m.; Debussy: Suite Bergamasque;
Grieg: Suite; Milhaud: Le boeuf sur
le toit, 1.35 p.m.; Janacek: Sinfonietta
(Stern); Mozart: Three Marches, K. 498;
Handel: Piano Concerto, 5.05 p.m.; Bach:
Christmas Oratorio — Part Two, 5.45
p.m.; Bach: 4 Orchestral Preludes, 5.55
p.m.; Tchaikovsky: Symphony No. 4
(IPO-Singer); 11.35 p.m.: Purcell: Trio
Sonata; Britten: String Quartet No. 2
(Allegri).

MONDAY: 08.05: Schubert: Quartet;
Mendelssohn: Orchestral Suite, 10.05:
Trene Oliver sings folk songs, 12.35: Ham-
pernickel: Overture (Hassel and Grieg);
Bach: Toccata and Fugue in D minor
(Ormandy); Joh. Strauss: Valzes from
"The Bat", 1.25 p.m.; Bizet: Symphony;
Mendelssohn: Prelude: March from "A Mid-
summer Night's Dream", 3.05 p.m.; Pro-
kofiev: Sonata in A; Mendels-
sohn: Variations for Piano (Kallenberg);
5.05 p.m.: Debussy: "Jasmin" — com-
plete opera (Sutherland).

TUESDAY: 08.05: Bach: Suite No. 4;
Saint-Saens: Cello Concerto No. 1 (Gen-
dron); Britten: Purcell-Variations
(Ozawa); 09.05: Brahms: Piano Concerto
No. 1 (Zilberman); 10.05: Bizet: "Joux
des enfants"; 10.55: Saxophone Con-
certo; Honegger: Symphony No. 2, 12.35:
Light Classical Music, 1.35 p.m.; String
Orchestra, 4.30 p.m.; Bartok: Quartet
No. 2, 5.05 p.m.; Symphony Concert
(see "Easter").

WEDNESDAY: 08.05: Anthology, 10.05:
"1968" — Fr. Couperin and contem-
poraries, 12.35: Seter: "Yehudi"; El-
mer Gertzler, 1.35 p.m.; Lalo: Mendels-
sohn; 3.05 p.m.: Scriabin: Piano
Sonata No. 1; 5.05 p.m.: Liszt: Piano
Sonata No. 3; 8.05 p.m.: Brahms: Piano
Concerto, 8.55 p.m.; Schubert:
Piano Sonata No. 14, 9.55 p.m.;
09.05: Brahms: Piano Concerto, 10.05:
Famous artists, 10.55: Famous artists,
11.05: Famous artists, 11.35: Famous artists,
11.55: Famous artists, 12.35: Famous artists,
1.05 p.m.: Couperin: Variations & Dance;
Bach: "The Wand of Youth", 3.05 p.m.;
Bach: Music, 5.05 p.m. (repeat); Tchaik-
ovsky: Symphony No. 4 (IPO-Singer);
11.55 p.m.: Schumann, the pianist.

Abba excels himself

BY THE GRACE of the satellite and the courage of the Israel Broadcasting service, we were allowed to see the face of Abba Eban as he delivered his monumental plea for peace at Geneva. My spies tell me that Television House asked Judge Haim Cohen, the chairman of the Electoral Board, what would happen if they dared to attach a face to the voice from the peace conference, and he told them that it was definitely illegal (the law that bars candidates for the Knesset from appearing on television except via election propaganda programmes remains in force) but that he would take no action if they dared to defy the law. A spokesman of the Free Centre objected, but was disregarded. I also picked up a rumour that Israel couldn't link up to the satellite till 4.45 p.m. our time, although Eban was scheduled to start talking at 4.30 p.m.: he was dropped a hint to keep the proceedings from starting for 15 minutes, and responded nobly. As a result, we got the whole package, and very good it was too. It seemed to me that Eban made a marvellous speech, and I couldn't for the life of me understand what it was he said that so upset Egypt's Foreign Minister Ismail Fahmy. Maybe there was something in that last remark in Arabic, which I must confess to my shame, I did not understand, although I thought that Abba pronounced it beautifully, as befitted a former Cambridge don.

ANYWAY, as far as I was concerned, Eban said the right things in the right way. So did Dr. Henry Kissinger, in what I thought was a brilliant and thoughtful commentary. I particularly liked his point that Israel's war lasting 26 years, not on four different wars, and that we should end it now so as to save future generations. We certainly regard the Thirty Years' War of the Napoleonic era as single continuous conflicts not as separate wars broken by periods of peace.

When Soviet Foreign Minister Andrei Gromyko spoke, I found myself longing — a rare experience — for that voice-over, but we had to submit instead to a protracted spate of uninterrupted Russian. I was surprised that Ron Ben-Isay couldn't find a Russian-English interpreter to help him out. And, I was somewhat shocked to see Abba using his simultaneous translation while Gromyko was speaking — can there be a language he doesn't understand? One poker-faced Russian was also listening to the translation, no doubt checking it against what I emerged from the Geneva viewing, despite Fahmy's strange outburst, with confidence that a way will be found before New Year's Day, 1976, to bring those nice little tables together.

THE STRANGEST REMARK I have heard in my life came last week from Senator William Fulbright, the chairman of the Senate Foreign Affairs Committee. I have never thought highly of the judgment of the Senator, and have always suspected that the voters of Arkansas must be a rather silly bunch for electing him; but I did think that he had some slight knowledge of the affairs about which he prates so pontifically. Yet, on Friday's Mabab we heard him claim that Israel crossed the Canal only after the October 22 cease-fire; he did this with such firm authority that the witness, Admiral Moorer, who is chairman of the Joint Chiefs of Staff, was almost too startled for words.

It is a horrifying thought that so uninformed a person as Senator Fulbright can have any say in the disposition of our \$2.2b. If I may make a humble suggestion, now that television talk is coming over the air again in



Abba Eban arriving at the Geneva Conference. (Starphoto)

full spate, as a consequence of the end of the action, perhaps the powers-that-be would be so kind as to reverse the order of things. At present we get news, then talkfest and entertainment, finally thriller or film, which means that we are in a state of hypnosis sleep by the time the talk ends, miss the entertainment and thriller because we can't wake up, and then spend a sleepless, wide-awake night, burning valuable electricity while we read books. If they would have the thriller and entertainment first, we would see them, then get lulled into the proper soporific state by the discussion, and move in a trance from the Portion of the Week through the late news into six

A word of praise must go to the cameraman and director of this particular programme: the lighting was superb, and some of the photography of the faces outstanding. Producers and directors should note that they get much better effects at these talk sessions if they have faces against broken backgrounds, such as books and patterned curtains: backgrounds that come out as dead black give a very poor effect, apart from hastening our dash into the arms of Morpheus.

Also on a technical subject — nobody in television either here or abroad knows how to mix speech and music. The music comes blaring out at a volume many times greater than the voice, as a result of which the box screams in agony and the image leaps like a chamois on the Alps, necessitating a startled standing jump by the viewer from his armchair to turn down the sound — only to have to turn it up again when speech resumes. Something must be done about this.

THERE WERE two marvellous items in Dan Almagor's very spotty Hanukka entertainment — Tikki Dayan buying a doughnut in Italian, and then making a little boy's speech about Hanukka. For the rest, the show was a disappointment. Miss Dayan and the other girls on the show should change their dressmakers — I have seldom seen such attractive females turned into such freaks by weird apparel.

On one of the children's programmes for Hanukka, there was another very good item — Oddi Teomi reading a garbled letter, which had the children in fits of laughter. This made me realise how seldom we have such shows for the young — all right, I know every day isn't Hanukka or Purim, but Jordanian children get a much better deal; and are entertained constantly.

The lighting of the candles each night was done with imagination and compassion. I particularly liked the children with the soldier at the Hadassah Hospital, the boys on the Golan, and the little Russian boy getting instructions by telephone from his father, who has still not been allowed to leave Moscow for Israel. This last was a gem.

A Dutch treat

DAG! Pronounced Dakh, which is short for *Goedendag*, which means Good Day, or in effect *Shalom!* This comes from the Army Channel's morning lesson in Dutch, which makes a very nice gesture towards our friends in Holland.

"This whole thing has become a craze," a young Dutch friend said to me the other day, after he himself had been listening to the programme, just for fun. The language, as it comes over our radio, strikes him as being a slightly old-fashioned kind of Dutch on the other hand, some of the dialogue makes a conscious effort to be swinging. A question from a recent lesson: "Shall we go to sleep at your place or at mine?"

THE BLACK Humour of the week comes from Radio Cairo, which had one of its catechisms on poverty in Israel. More or less it went like this:

Woman's Voice: "And why are there so many poor people in Israel?"

Man's Voice: "Because after 25

years, Israel has not yet been able to solve this problem of poverty."

Not long after hearing this one, I talked to a reservist back from six weeks in "Africa," at Fayid. The first thing he had to tell me was, "You cannot imagine the poverty there — not until you've seen it. The people are living under miserable, miserable conditions. Actually, since our army is there it's better — they're getting something to eat." This man, by the way, is by no means a member of our expense-account society: he runs a kiosk, and speaks Arabic.

MEDIA REVIEWERS often tell the authorities how they ought to run their business. This, with uncustomed humility, I rarely feel inclined to do. Except, for instance, to point out that the excerpts broadcast on the Thursday evening's (First Channel) "What's Coming" trailer of programmes in store seem often to be much, much too long. These should tease the listener into anticipation, not give him an extra

hearing. Recently, we had a full-length piece of "The Bespoke Overcoat," too long a sample of Josef Targui's topical Hanukka programme (on Modin of the Macabre and *mod'at* of military intelligence), too much of a forthcoming radio story, and lots of music between the items.

To my way of thinking, some of the most compelling listening is provided by items that are broadcast "live" and not recorded in advance. The fact that we in Israel can hear such broadcasts made one of the high points on the Army Channel's Friday evening evaluation of the Geneva Conference opening — an occasion we had coming in and out of our ears all week.

Ehud Ya'ari, the Channel's Arab affairs commentator, observed that, "We have live broadcasts; it is done very differently in the Arab countries, where there is no such thing." In other words, all such happenings can be phoned at and edited to suit the arbiters of public opinion.

Here, on the other hand, we have so many repeats of the speeches made in Europe, and such a range of commentator opinion in the studios of Israel, that it makes for an embarrassing comment of riches, though riches is not the proper word.

The Army Channel's panellist line-up had a full quota of professors and seemed in no way different from what the other two channels produce by way of news magazines. (Incidentally, the Army had two reporters covering

TWO-IN-ONE CROSSWORD

Use the same diagram for either the Easy or the Cryptic puzzle.

EASY PUZZLE

ACROSS: 1. Throw out (5), 2. Automation (5), 3. Material (5), 4. Male person (3), 5. Criminal turning (5), 6. Surprises (7), 7. Surprised (5), 8. Tree (3), 9. Centrally placed (5), 10. Tails (7), 11. Harm (4), 12. Repair (4), 13. Crumpled (7), 14. Kitchen part (6), 15. Colour (3), 16. Follow (5), 17. Dressed (7), 18. Armoured vehicle (5), 19. Automobile (3), 20. Almanac (5), 21. Sports (5), 22. Bride parts (5).

DOWN: 1. Heavenly body (5), 2. Happy (7), 3. Controversy (4), 4. Circus performers (5), 5. Fringes (5), 6. Facial hair (5), 7. Cricket accessory (3), 8. Weapon store (7), 9. Sprite (3), 10. Helped (5), 11. Makes known (5), 12. Form (5), 13. Pelted (5), 14. Relating to healing (7), 15. Make (5), 16. Collections (3), 17. Part of a forge (5), 18. Instructor (5), 19. Type of cap (5), 20. Included (4), 21. Made mess (3).

CRYPTIC PUZZLE

ACROSS: 1. A tool to be so toffee-nosed (5), 2. Medicine and water in one (5), 3. Lamp easily lifted (5), 4. A word which is (5), 5. Call dad at home (3, 2), 6. A saintly debt-collector man (5), 7. They're depressed, naturally (5), 8. Bartholomew which? (3), 9. Ancient Roman pile outside the centre of Bath (5), 10. A tool to be so toffee-nosed (5), 11. A word which is (5), 12. A word which is (5), 13. A word which is (5), 14. A word which is (5), 15. A word which is (5), 16. A word which is (5), 17. A word which is (5), 18. A word which is (5), 19. A word which is (5), 20. A word which is (5), 21. A word which is (5), 22. A word which is (5), 23. A word which is (5), 24. A word which is (5), 25. A word which is (5), 26. A word which is (5), 27. A word which is (5), 28. A word which is (5), 29. A word which is (5), 30. A word which is (5), 31. A word which is (5), 32. A word which is (5), 33. A word which is (5), 34. A word which is (5), 35. A word which is (5), 36. A word which is (5), 37. A word which is (5), 38. A word which is (5), 39. A word which is (5), 40. A word which is (5), 41. A word which is (5), 42. A word which is (5), 43. A word which is (5), 44. A word which is (5), 45. A word which is (5), 46. A word which is (5), 47. A word which is (5), 48. A word which is (5), 49. A word which is (5), 50. A word which is (5), 51. A word which is (5), 52. A word which is (5), 53. A word which is (5), 54. A word which is (5), 55. A word which is (5), 56. A word which is (5), 57. A word which is (5), 58. A word which is (5), 59. A word which is (5), 60. A word which is (5), 61. A word which is (5), 62. A word which is (5), 63. A word which is (5), 64. A word which is (5), 65. A word which is (5), 66. A word which is (5), 67. A word which is (5), 68. A word which is (5), 69. A word which is (5), 70. A word which is (5), 71. A word which is (5), 72. A word which is (5), 73. A word which is (5), 74. A word which is (5), 75. A word which is (5), 76. A word which is (5), 77. A word which is (5), 78. A word which is (5), 79. A word which is (5), 80. A word which is (5), 81. A word which is (5), 82. A word which is (5), 83. A word which is (5), 84. A word which is (5), 85. A word which is (5), 86. A word which is (5), 87. A word which is (5), 88. A word which is (5), 89. A word which is (5), 90. A word which is (5), 91. A word which is (5), 92. A word which is (5), 93. A word which is (5), 94. A word which is (5), 95. A word which is (5), 96. A word which is (5), 97. A word which is (5), 98. A word which is (5), 99. A word which is (5), 100. A word which is (5).

SOLUTIONS TO TODAY'S PUZZLES ON MONDAY

BRIDGE
By George Levinew

The bidding:
NORTH: 1♠, 2♠, 3♠, 4♠, 5♠, 6♠, 7♠, 8♠, 9♠, 10♠, 11♠, 12♠, 13♠, 14♠, 15♠, 16♠, 17♠, 18♠, 19♠, 20♠, 21♠, 22♠, 23♠, 24♠, 25♠, 26♠, 27♠, 28♠, 29♠, 30♠, 31♠, 32♠, 33♠, 34♠, 35♠, 36♠, 37♠, 38♠, 39♠, 40♠, 41♠, 42♠, 43♠, 44♠, 45♠, 46♠, 47♠, 48♠, 49♠, 50♠, 51♠, 52♠, 53♠, 54♠, 55♠, 56♠, 57♠, 58♠, 59♠, 60♠, 61♠, 62♠, 63♠, 64♠, 65♠, 66♠, 67♠, 68♠, 69♠, 70♠, 71♠, 72♠, 73♠, 74♠, 75♠, 76♠, 77♠, 78♠, 79♠, 80♠, 81♠, 82♠, 83♠, 84♠, 85♠, 86♠, 87♠, 88♠, 89♠, 90♠, 91♠, 92♠, 93♠, 94♠, 95♠, 96♠, 97♠, 98♠, 99♠, 100♠.

CHESS/Eliahu Shahaf

Friday, December 28, 1975
Problem No. 5171
WASO PETER 2100, West Germany
vs. P. Halmbroek 1800, N.Y., 1971

Chessboard Diagram: A chessboard showing a position from a game between Peter Waso and P. Halmbroek. The pieces are arranged as follows: White: King on e1, Queen on d1, Rook on a1, Bishop on c1, Knight on f1, Pawns on a2, b2, c2, d2, e2, f2, g2, h2. Black: King on e8, Queen on d8, Rook on a8, Bishop on c8, Knight on f8, Pawns on a7, b7, c7, d7, e7, f7, g7, h7.

Chessboard Diagram: A chessboard showing a position from a game between Eliahu Shahaf and an opponent. The pieces are arranged as follows: White: King on e1, Queen on d1, Rook on a1, Bishop on c1, Knight on f1, Pawns on a2, b2, c2, d2, e2, f2, g2, h2. Black: King on e8, Queen on d8, Rook on a8, Bishop on c8, Knight on f8, Pawns on a7, b7, c7, d7, e7, f7, g7, h7.

Chessboard Diagram: A chessboard showing a position from a game between Eliahu Shahaf and an opponent. The pieces are arranged as follows: White: King on e1, Queen on d1, Rook on a1, Bishop on c1, Knight on f1, Pawns on a2, b2, c2, d2, e2, f2, g2, h2. Black: King on e8, Queen on d8, Rook on a8, Bishop on c8, Knight on f8, Pawns on a7, b7, c7, d7, e7, f7, g7, h7.

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They may travel on public interurban transport and Israel Railways, on journeys appearing in the ordinary timetable, and on ordinary routes.

Tickets for such journeys will be available at the following places:

a. **TOWNS AND CITIES**

1. At Voter Information Counters, which will be open on December 29 and 30, 6-10 p.m., and on December 31, 7 a.m.-11 p.m.

2. For train journeys — at railway stations.

3. At special distribution points in towns, near central bus stations.

b. **VILLAGES**

From Voting Booth Committees, on December 31, 7 a.m.-11 p.m. A list of ticket distribution points and information counters is being published by area elections committees, on municipal notice boards.

In view of the emergency situation, and the restrictions applying to the public transport services, the public is asked to take note of the timetables in operation, and to travel early.

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Ohel Shalom, 7.30 p.m.
FRIDAY, Jan. 4, KIRYAT MALIK
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Tuesday 10 a.m.—6 p.m. Fri., Sat. 10 a.m.
—5 p.m. Entry free for children in uni-
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Land of Dolls.
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guided tours weekdays between 10-4. Bus
No. 2 Kiryat Moshe, Tel. 63220.
Jerusalem Biblical Zoo, Schiller Wound
Romana, Tel. 63322, 7.30 a.m.—4 p.m.
Wise, 1 Rehov King, Daily Home
Hospitality Service, run by Israeli vol-
unteers for New Immigrants, Tourists,
Wise Members, every Wednesday
4-8 p.m. For daily tours of Wise In-
stitutions, please call Mrs. Zelson, Tel.
632-23102.

TEL AVIV
Tel Aviv Museum, Shalom Shaul Ham-
bach, Exhibitions: Porters from the USA
(New Building); the Museum collections
Science Building, Pavilion, 8 Rehov Tar-
am, Graphic Art in Israel Today, Sun-
Thurs. 10 a.m.—6 p.m.
Tel. 10 a.m.—3 p.m. Sat. 9-10 p.m.
Ha'arets Museum, Tel Aviv Museum
Centre, Ramat Aviv (2) Glass Museum;
(3) Kadmon Numismatic Museum; (4)
Museum; (5) Museum of
Science and Technology; (6) Museum of
Ethnography and Folklore; (7) Alpha-
bet Museum; (8) Museum of the
(9) Tel-Qelso Excavations; Open: Sun-
Mon., Tues. Wed., Thurs. 9 a.m.—4.00
p.m. Fri., 9.00 a.m.—1 p.m. Sat. 10.00 a.m.
—3.00 p.m.
**MUSEUM OF ANTIQUITIES OF TEL
AVIV-YAPO, 10 Rehov Mirvis Shilomo.**
Open at above.
**MUSEUM OF THE HISTORY OF TEL
AVIV-YAPO, 27 Rehov Bialik.** Open at
above but closed Saturdays.

Conducted Tours:
Tel Aviv University
Free conducted tours in English, of HA-
DASSAH AVIV CAMPUUS daily except Sat-
day. Assembly point at University —
10.30 a.m. Public Relations Dept. — "Frank-
enstein" — by the main hall, 28, 79,
80. Free transportation on Mondays and
Wednesdays from hotels: 9.30 a.m.—Tad-
zor, Sharon, Acsadia, Vallitor, Sammel,
Aster, Dan, Arie, Jerusalem, Ashdod,
Shalom, Be'er, 10 a.m.—Sharon, Hilton,
Ramat Aviv.
Musical Women's Organization of Amer-
ica and Canada 16 18 Rehov Dov Ilse,
Tel Aviv call Tel. 220187, 243106; Jeru-
salem 220246, 031008; Haifa, 04628; Beer-
sheva, 5171.
ORT ISRAEL: for visits please contact:
ORT Tel Aviv, Tel. 782201-2; ORT Jeru-
salem, Tel. 682; ORT Haifa, Tel. 688009
ORT Netanya, Tel. 22024.
National Religious Women's Organisation
Matai and Hagop Hamisrad Women in
Israel, 166 Rehov Ibn Gvirol, Tel Aviv:
call Tel. 03-788942, 03-440316. Jerusalem:
Tel. 02-40030, 02-55282, Mondays, Wednes-
days guided tours through Neve Shas
Harag Complex, Enel Harag.
Wise, 38 Rehov David Hamrich. Daily
Home Hospitality Service run by Israeli
volunteers for New Immigrants, Tour-
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118 Rehov Hayarkon, Tel. 322338.
Rockefeller Hospital — Pioneer Women's
Counselling tours Sunday through Thurs-
day 9 a.m. Tel Aviv, Elmadad Bldg.,
56 Rehov Ahsorov, Tel. 321111. Jerusa-
lem Beit Shalom Rehov Biazar Hamo-
ad, Katamon, Tel. 81616; Haifa Com-
munity Centre, 44 Rehov Zahal, Kiryat
Shalom Tel. 52264 Phone for reserva-
tions.

HAIFA
Hadassah Club Youth Ally office, 208
Rehov Hamagid, Tel. 645461, 644978
Nitz Gallery, 5 Rehov Haim. Exhibition
of Oil and Watercolours by BINA
KATZ, daily 1111 midnight (except
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Wise, 50 Rehov Moria. Daily Home
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Tel. 84440.

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mann Institute of Science should phone
the Visitors' Section, Tel. 03-50721 ext.
697, between 8.30 a.m. and 1 p.m.

SATURDAY
— **JERUSALEM**
Organ Music by Philip Rogov every
Saturday at 11.00 a.m. Y.M.C.A. Audi-
torium. Public welcome.

NATARIYA
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Tel Aviv Cinemas

Commencing Saturday, Dec. 29, at 7.15 p.m. and 9.30 p.m.
Weekdays at 4.30, 7.15, 9.30 p.m.
See times of performance of individual cinemas

ALLENBY Tel. 57820
2nd week
HURT LANCASTER
KIRK DOUGLAS

GUNFIGHT AT THE O.K. CORRAL
4.30, 7.15, 9.30

BEN YEHUDA Tel. 228409
Israel premiere
2nd week

KILL
JEAN SEBING
JAMES MASON
Directed by Roman Gary
4.30, 7.15, 9.30
Adults only

CINEMA ONE Tel. 57052
2nd week
Israel premiere
ALEX CORD
SAMANTHA BURGESS

THE DEAD ARE ALIVE
Adults only
7.15 - 9.30
Saturday, 7.15 - 9.30
Weekdays, 4.30, 7.15, 9.30

WALTER MATTHAU
CAROL BURNETT
4.30, 7.15, 9.30

GORDON Tel. 244378
3rd week
LE GRAND BLOND
AVEC UNE CHAUSSURE NOIRE

YVES ROBERT
PIERRE BRUNO
4.30, 7.15, 9.30

KILL AND PRAY
Directed by CARLO LIZZANI

OHEN Tel. 232288
2nd week
Israel premiere
7.15 - 9.30

WALT DISNEY
The World's
GREATEST ATHLETE

DEKEL Tel. 41414/5
Israel premiere
VELVET HOUSE
SHARON GORRY
7.15, 9.30

EDEN Tel. 57450
2nd week
Today, Friday 12 noon
Sat. 7, 9
Weekdays, 4.30, 7.15, 9.30
A Karle picture
JOE THE BOSS

MAXIM Tel. 287457
Israel premiere
A PLACE CALLED TRINITY
RICHARD HARRISON
4.30, 7.15, 9.30

MOGRABI Tel. 58581
3rd week
TERENCE HILL
Man of the East
4.30, 7.15, 9.30

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4.30, 7.15, 9.30

Jerusalem Cinemas

Commencing Saturday, Dec. 29, at 7.00 p.m. and 9.00 p.m.
Weekdays: 4.00

ARNON Tel. 224829
MARK DAMON
STEPHANIA GARETT
The Crazy Life of the
High Society
TEMPTATION

CHEN Tel. 222955
ANIE CANDEL
WILLIAM BERGER
in
SEVEN EROTIC WOMEN

EDEN Tel. 223829
Starting Friday at 3 p.m.
STRANGER IN THE HIGH SCHOOL

EDISON Tel. 224058
Starting Friday at 3 p.m.
A Great Karle Film
THE FIST OF VENGEANCE

MAHIRAH Tel. 232586
Israel premiere
RICHARD CARROLL
DIANE MOORE
in the Best Comedy
GUESS WHAT WE LEARNED IN SCHOOL TODAY?

OHEN Tel. 232288
2nd week
THE DEAD ARE ALIVE
Adults only
7.15 - 9.30
Saturday, 7.15 - 9.30
Weekdays, 4.30, 7.15, 9.30

WALTER MATTHAU
CAROL BURNETT
4.30, 7.15, 9.30

GORDON Tel. 244378
3rd week
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TERENCE HILL
Man of the East
4.30, 7.15, 9.30

TERENCE HILL
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4.30, 7.15, 9.30

Haifa Cinemas

Commencing Saturday, Dec. 29, at 7.00 p.m. and 9.00 p.m.
Dally at 7.00 and 9.00 p.m. - Matinee at 4.00 p.m.

AMPHITHEATRE Tel. 664018
2nd week
ANGELA MAO
In a film full of
karate and suspense
Lady Whirlwind
(The Trap for the Baby Sitter)
In colour

ORION Tel. 223914
2nd week
From Friday 7 p.m.
PHILIP TERRY
ELORIE ANDERSON
in
Cross Current

ORION Tel. 223914
2nd week
GUILIANO GENIMA
Even Angels Eat Beans
4.30, 7.15, 9.30

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4.30, 7.15, 9.30

The Poster

THEATRE

KLEINE KOMEDIE MÜNCHEN - A comedy by P. Harlitz and J. P. Gredy. With Charles Regnier, Hilde Krahl, Ilse Winkler, Peter Strauss, Michael Wolff. TEL AVIV (London Halcron, 7 Mendels) Sat. 8 p.m.; HAIFA: Saturday, 8 p.m.; JERUSALEM: Saturday, 8 p.m. and 9 p.m.

AS YOU LIKE IT (Cameri) - Peter James' modern-dress production is full of interesting innovations, some successful, some less, and has a remarkable performance in the part of Rosalind, by David Dayan. TEL AVIV (Cameri) Mon. 8 p.m.

DIFFICULT PEOPLE - A highly pretentious play about a spinster, her strange brother and still stranger aunt from Jerusalem, the action taking place in London. TEL AVIV (Cameri) Sun. 8 p.m.

ROY THE OTHER HALF LOVES (Habimah) - A light comedy which enjoyed great success in London's West End, New York's Broadway and other places. TEL AVIV (Cameri) Sat. 8 p.m.

PLAZA SUITE (Cameri) - A revival of Neil Simon's comedy about the troubles of the New York rich. Plenty of laughs. TEL AVIV (Cameri) Sat. 8 p.m.

SHALOM, SHALOM BUT NO PEACE (Habimah) - A rather naive little musical about King Solomon and his sexual troubles arising from old age and a proliferation of wives. TEL AVIV (Habimah) Sat. 7.00.

YACOOBI AND LEIDENTAHL (Cameri and Zavia) - A new play by Hanech Layvi, author of Hefez, by far the best original play in a long time, beautifully directed by the author. TEL AVIV (Zavia) Sat. 8.00, 10.30.

THE LAST WAR - A satirical show in which the "Establishment" is shown in a rather unfavourable light, especially in view of the recent war. TEL AVIV (London Halcron, 7 Mendels) Sat. 8 p.m., 11.30 p.m. Sat. 8 p.m., 10.30 p.m.

THE WORLD'S GREATEST ATHLETE - A clever comedy from Walt Disney Productions, about a jungle boy from Africa who becomes an outstanding sports champion in the U.S. Though the humans concerned act well enough, a delightful pet tiger, named Harv, comes near to stealing the show.

THE LAST OF SHEILA - A film producer plays a macabre game with his guests on a Mediterranean cruise. Herbert Ross directs a bevy of starlets in a glossy film that may well appeal to crossword-puzzle enthusiasts.

L'HERITIER - Jean-Paul Belmondo, the heir to a vast industrial empire which involves him in political intrigues and murder plus the usual amorous episode. The film is overdone but on the whole it is entertaining.

CALLIBRE 9 - Brutal but compelling Italian crime-thriller, with dialogue in English, about a runner for a currency ring suspected of stealing 500,000 dollars, who is hounded by both the gang and the police.

THE MACKINTOSH MAN - Suspenseful it may be, but this thriller that mixes robbery, espionage and politics is excellently acted by first-rate cast.

THE POSSESSION ADVENTURE - Unimpressive sex disaster tale.

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Terence Hill in "Man of the East," a spaghetti-Western with a comedy slant.

CINEMA

THE CLAY PIGEON - This story of a Vietnam war hero who becomes involved in the CIA's fight against a Los Angeles narcotics ring, features Tom Stern as director, producer and leading player. The results of all this effort is a highly original, if pretentious movie, also marked by an over-complicated, meandering plot.

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